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# **HUMANITY COMES OF AGE**

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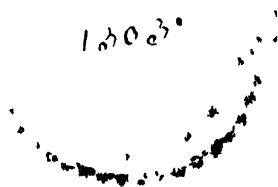
**Wisdom in Practice**

# HUMANITY COMES OF AGE

A STUDY OF INDIVIDUAL AND  
WORLD FULFILMENT

BY

VERA STANLEY ALDER



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## Introduction

**W**HAT is happening in the world to-day? We have been living through an epoch in which wars, tyrannies and privations seem to have reached their peak. Humanity is struggling on every hand to cope with the situations which its way of living has brought about.

What are the deeper issues, what is the unseen trend behind all this?

There have always been wars, tyrannies and privations. Escapists take refuge in clichés such as "Human nature will never change" and "History always repeats itself!" Nevertheless, human nature is changing before our eyes, and quite new history *is* being made.

This century has seen world war for the first time. It has seen a world civilization threatened with self-destruction, not only through war but through the exploitation of all the kingdoms in nature. It has also seen the beginnings of international alignment and collaboration. It has seen the leaders of the people struggling with great patience to work out a new political approach from the 'world' angle. It has seen the people themselves taking increasing individual and collective action in order to obtain a world organization or government, a universal religion, or a universal language.

Let us avoid being misled by the apparent irresponsibility of the crowd with its absorption in crime films, dog racing and gambling, and its immorality and apathy! This side of human nature has always existed, veiled by hypocrisy. To-day people have revolted against hypocrisy and the old ways of life. It might be said that the revolt is more apparent than the new qualities which are being ushered in. I would retort that we see what we look for, and that those who are oriented towards progress are

having a hard time keeping up with the widespread surge in that direction.

It is traditional for the outstanding leaders of humanity to work for the shaping of history. It is a new procedure when a large and ever growing section of the public begins to take responsibility for the trend of evolution to such purpose that the community is increasingly honeycombed with progressive movements of every possible kind.

This is the new element in history which constitutes a mighty landmark in the development of mankind.

Does it not mean that humanity *as a whole* is coming of age?

Surely the human race is at last reaching the stage of adulthood—that adulthood of character which does not depend upon physical age at all—so that it is deliberately embracing responsibility for its own development and government, and trying to face up to the causes of its failures?

All people have been drawn into this new development. Ideologies good and bad have had, and still have, their ardent disciples. It is an uneven growth. Some are destructive, some constructive; whilst the mass of the people, caught in the maelstrom of progress, are drawn into one or the other group; or they remain in such a state of distressed tension that they seek oblivion in crime film or sports field. Nevertheless, the old ways of life are steadily losing their hold. Labour revolts. Culture revolts too. They are all subconsciously reaching for something different and better. They realize that science and culture, education such as it is, orthodox religion such as it is, have not saved men from a process of self-impoverization and mutual extermination in a variety of forms.

What then is missing? An ideology which would produce full harmony, co-operation and growth in alignment with the laws and economy of nature! Such an ideology has always been available to man. It is embodied either in the true Christian or the true Buddhist faith, but



it has never yet been put into practice. It could provide the scientific and practical basis for world regeneration. It embodies the principle of unity, of sharing and of co-operation.

There is a great chasm between this new principle and the traditional one of separatism, self-interest and acquisitiveness. This chasm has to be crossed by the human mind to-day. That crossing will revolutionize the whole of human thinking and mark the transition of humanity from the stage of adolescence into the stage of human adulthood. Naturally, within this great forward movement there are those who stand in the vanguard, those who huddle ineffectively in the centre, and those who definitely hold progress back.

Here is a challenge to each one of us. To which category do we belong? Are we as yet adult human beings? Have we faced up to the truth? Dare we do so?

Yes, but what is the truth? Amidst so much talk and so much literature—how can we know?

We are going to try, in this book, to sort out the whole situation as simply as we can. We will endeavour to produce a guide book to progress for those of us who accept this new challenge of adulthood. First of all we will outline the picture of past and present trends of human development. Secondly, we will build up a vision of what the future could be like if humanity so chooses—for “without vision the people perish”. Thirdly, we will give two practical Courses of self-training, mental and physical, with which we can fit ourselves to become successful pioneers for the new age. Finally, we will outline the progressive work already everywhere in existence, so that we may know where and how to dedicate our new strength.

There are two ways of summing up world history, the inner way and the outer way. Both have been at the mercy of scribes and policies. We must use our divinely-given intuition in order to arrive near to the truth.

Let us begin by realizing that the story of human

evolution has progressed steadily from complete exclusiveness to an ever-broadening inclusiveness.

At first it was built up around the self-interest of the family unit. Later the ring-pass-not enlarged to include the tribe. The tribal communities finally produced the small state or nation. The aggressive self-interest of nations eventually produced Empires. Everything outside of the Empire was potential enemy or potential prey.

Finally came the conceptions of Federation and of Commonwealth. This saw the emergence of a new concept of co-operation instead of tyranny, and of the rights of the individual instead of those of the autocrat. Nevertheless, even the most benign and powerful of these nation-groups had still to consider everything outside of itself as potential enemy, and therefore self-interest still ruled.

At the present time the issue is the self-interest of several immense nation-groups. The result is much as it would be if the four quarters of a person's body were arrayed against each other, and the circulation impeded between them. Economical chaos and frustration is the result, on a world scale.

What will happen next? Is there a succeeding evolutionary step to be taken which would bring order out of chaos, and which would be the natural sequence of all that has gone before? Will the inclusiveness which has gradually developed in social awareness take its final stand to include the whole of the world family, making possible the emergence of a world federation or government? If that were to happen there would then be *no enemy*, no ring-pass-not, no cause for self-interest—a situation most difficult to visualize. The scene would change from that of world and individual disease, due to faulty circulation through obstructions and deficiencies, to collective and individual health due to following the true and natural laws of economy. Instead of a world with a split personality and schizophrenia, as we now have, we would see a global civilization sanely and centrally controlled. The un-

natural conditions of want, disease, war and soil erosion would change to the potential conditions of health, of plenty and of progress.

Will these great transitions come about, and what could or will cause them? The last fifty years have seen changes in human living which would have seemed entirely incredible to our ancestors. Can we visualize the equally revolutionary changes which must lie ahead for us in the near future? How much can we know of the forces of evolution of which we are a part?

The age-old metaphysical conceptions of the Divine Plan for mankind shows us the story of the human spirit learning through a long series of incarnations upon earth all those lessons which will finally give him sovereignty over all the forces of growth, and knowledge as to how to work in with the pattern of creation—*as a Group*.

On a larger turn of the wheel of life, the evolution of the collective individualities which we call *nations* follows the same process, which should lead eventually to group expression—Federation, and ultimately to the greatest group expression—World Order or Government. At present nations are held back by fear for the loss of their individuality, and they are quite right, because individual expression is essential. But it is necessary to realize that Individuality (or genius) and the Group (or rational economy) must and can exist *together*. A group without individualities would be meaningless and ineffective; whilst an individuality outside of a group is no more than a lost electron!

The secret which will solve this *impasse* is that true independence and individuality can only successfully exist in *group form*! It is this riddle which we are going to work out in the following pages. Its solution and its understanding are supremely necessary to all those pioneers who are working with so much sacrifice in the cause of world unity at the present time. Therefore, we repeat, the purpose of this book is, firstly, to make a rapid survey, the barest

outline, of the knowledge which has existed all through the history of man, and guided his development from behind the scenes; and, secondly, to study how, upon the foundations of that knowledge there can be built an entirely new way of life, which would produce the final pattern of a sane and successful world civilization.

**PART ONE**

**THE VISION**



## CHAPTER I

# Secrets Behind History

**A**NYONE who tries to think or write about the world situation to-day needs courage. The subject is so enormous and so complicated that it is bewildering. It is a period in history vibrating with possibilities. The pessimist is able to wallow in forebodings until he submerges, whilst the optimist can be so stimulated that he nears combustion! Which of them is justified?

There are those who can prove that plans and ideals for a united world and a well organized Brotherhood of Men have existed for hundreds of years and have come to nothing. These are the ones who say "Human nature cannot change!" There are others who declare that we are living through a momentous epoch in history which is ushering in stupendous changes and the possibility for real world unity and a new and better civilization.

Whatever possibilities and potentialities are latent to-day, the fact remains that the last word and the final decision will rest with us—the people. Planners may plan, great men may strain every nerve for us, millions may die for our cause—but all will avail nothing unless we, the people, awaken to our opportunity, take our stand, make our decision and demonstrate our will.

Who are we—the people? What is our significance, our purpose upon this earth? Can we know this? Have we ever known it? How comes it that we struggle so often like a helpless giant caught in the toils of those who wish to use us? Are we only half alive, half aware of our power—and not aware of our own destiny at all? What is the significance and what the future of our individualities?

Those who seek to influence us always work on our individualities, either trying to stifle them with mass hypnotism or to spur them to life with such cries as 'Democracy!' or 'Communism!', or fulfilment under some other name. One man's individuality can alter history, can influence men's minds down the ages. Why not one of ours? What is the secret of effectiveness? Surely our characters would become much strengthened if we could be convinced in some measure as to our real significance—each one of us—and as to the path that lies ahead of civilization.

We know so pitifully little about ourselves, about the universe, about the hidden forces which support and impel all life forward and onward; about birth and death and what lies each side of them; about our God and His Will and purpose for us; about that comprehensive side of ourselves called the subconscious; about the destiny of this earth, and our relationship to the millions and myriads of palpitating stars that fill space. We know so pitifully little because our whole time and energies are taken up with the effort to make good in civilization as we find it to-day. It is a race and a rush and a strain to attain a measure of the necessities of life and to ensure economic safety for our families and ourselves against innumerable odds.

Indeed, we have not much time these days for the luxury of thinking. Yet how much *is* there to know, if we would? How much has been known by man—by some men—throughout history? How much definite knowledge is there, or has there been, in the world, which would help us to-day, show us the way to go, prove to us the purpose of our existence and the possibility of moving forward into a really better civilization now that the chance seems to be opening up before us?

Of course we have our religion—that which has upheld us and kept us fairly sane and hopeful throughout the centuries. *But how much do we understand of that religion?* How



correctly do we apply it? Are its best jewels still hidden from us, through our neglect or biased attention? Do we skim over its surface in tiny ruts of thoughtless habit and tradition, not distinguishing between its underlying principles and the man-made forms which have been imposed upon it. In short, can we know more than we do? Is there a heritage of wisdom which we can seize and claim and upon whose foundations we can move forward with a clear purpose and a strengthened will, to bring a new civilization and a Golden Age into being?

The history of mankind, as we know it, is open to much modification. We are not given merely a static collection of facts from the past, but a selected story coloured by circumstances, by politics and by the characters of the tellers. The latest and smallest portion of history, that of the last few thousand years, is fairly well known to us in its general outline. But it only comprises the most recent of many full chapters of human development. Even during the last few years archaeologists have had to push their dates back many centuries. The surface of the earth has been scratched in a few places, uncovering layers of the remnants of buried civilizations. Yet there are many deserts and many jungles which may still give back untold buried wonders. Science itself may soon put into our hands instruments of discovery which will reclaim for us the work and lives of yet more distant ancestors. Amazing archives hidden in catacombs in inaccessible places, of whose existence we have more than a suspicion, might be given to the light of day at any time.

The past is a pointer to the future. If we can understand the past and follow the trend of development throughout history we shall be more sure of where we are going. History tells us of wars and conquests and empires and revolutions, of cities and cultures, and of religions and persecutions. Yet actually it is a rather superficial survey. It leaves out almost entirely one vital part of the picture—the most important part. It has very little to say of man's

purpose in living, of his understanding of the reason of his existence and of his conception of life around him, and his interpretation of the mystery of creation and evolution. So little does history say about this aspect of man—the mainspring and motive of his living—that we are left guessing about the most important part of the story—the extent of man's actual knowledge throughout the ages. We are given superficial and rather materialistic details of the outward forms and the bitter strife which accompanied the development of the various religions as they were interpreted and practised by the people, much of which leaves us with an impression of brutal and bigoted primitiveness.

So much for orthodox history. Nevertheless, if we have the time ourselves to go exploring amongst less hackneyed literature than our average text books, we will soon find traces of an underlying, thrilling and significant way of life permeating the history of mankind. From the earliest days whose traces we have discovered there are signs in plenty of a profound, expert and uncanny knowledge amongst all civilizations, from the most primitive tribes onwards. This knowledge nearly always appears to have been handed down from the relics of former civilizations. The origin of all such knowledge all over the world is buried in the mists of time and usually stated to have been given to mankind by 'the Gods'. We find this story everywhere in the world, amongst peoples whose ancestors could never have known or reached each other at the time of its origin. The legends of the Flood, the Virgin Birth, the World Messiah, the Resurrection, Paradise, Hades, Reincarnation, the progress of the soul and the Plan of Creation, are to be traced in every land and with great similarity of detail.

Every old civilization had its Temple Mystery Schools where the priesthood, then the custodians of all knowledge and science, were trained. Men who aspired to real learning sought out the more famous of the Temple Schools and

eagerly studied all that they could extract from the priests. This teaching ranged from the exoteric, or outward, to the esoteric or inner sciences of man, evolution and the universe. There was learning within learning, knowledge within knowledge, mystery within mystery—the innermost of all being guarded unendingly and faithfully by the secret fraternity within the priestly brotherhoods.

The chiefs and rulers of those ancient civilizations were required to graduate through those mystery schools and to attain to a definite degree of efficiency. The High Priests reached the status of Magicians or Magi, differently named in different countries. The rulers or pharaohs were supposed to be similarly qualified. Astrology played a great part in the requisite knowledge, which was concerned with the causes at work *behind* the phenomena of life—whereas to-day's schooling consists in the *outward* facts of the phenomena of life alone. In the olden days the important thing was man himself, the causes and forces at work behind his outward appearance, and the development of his own latent powers. Nowadays the emphasis is all upon the material outer works of man, and his interior potentialities are comparatively neglected.

Let us consider the importance, significance and practicality of that ancient, guarded body of knowledge. Was it just 'superstition' or abstract thought, or fascinating profundities without effective value? A great deal of it was expressed in symbolism all over the world, giving rise to a vast amount of carving and hieroglyphics. These symbols could be understood by the priesthood of every nation, even if their native languages were unintelligible to each other. Was it because these mysteries could not be expressed in words, but only in symbols, or was it to conceal certain knowledge from the masses? Why had it to be so secret?

We can best judge of the value of this hidden learning by studying the capacities and attainments of those who were

able to profit by it, and the type of men who were interested in it. Foremost among those was Christ Himself, who studied with the priesthood, became a Rabbi, and showed Himself by many of His sayings to be well acquainted with the mysteries, and to be a competent 'magician' or worker of miracles. Even the birth of Christ was heralded by the astrologers and its place was known to the three Magii of Chaldea. All the Bible is full of references, more or less obscure, to the Mystery Teaching, as are also the sacred books of other faiths. The Buddha was said to have exposed so much of the hidden truths that the Brahmins repudiated all he said, in order to keep it from the people. Christ admitted that He spoke in Parables so that the masses should not understand too much, and only to His Disciples did He teach the Mysteries.

If we study the lives of all the giants among men, sages, artists, scientists and discoverers, we will find that most of them had an interest in and an understanding of the Mystery Teaching. Pythagoras studied with the priesthood and learned laws which enabled him to give us the foundation of music, mathematics and philosophy. Leonardo da Vinci was also a student and was able to forecast the aeroplane and other engineering feats, besides producing an unearthly and immortal subtlety in his pictures. Shakespeare's works are full of references which show a penetrating knowledge of astrology and indeed of all aspects of nature. Wagner had a cosmic vision of super-human grandeur. Swedenborg was a prophetically inventive genius. The list is impressive.

The interesting point is, however, that the further back we go in history, the more profound and mysterious and more magical appears to be the knowledge enjoyed. The stupefying profundities of astrology and prophecy embodied in the Pyramid alone still defy man's powers of elucidation. There are ancient monuments to be found in many parts of the world which testify to the same type of knowledge and interest.

Moreover, other strange things have come to light as well. For instance, in the passages of very ancient subterranean tombs there are exquisite paintings on the ceilings, whose delicate tints must have been done in a strong light which could only have been a non-fuming light of the quality of electricity. There are records which declare that some kind of radiation was indeed controlled by the experts of that period which enabled them even to drive ships as if by wireless. Those who have the time for wide reading will find quite a wealth of little known literature inviting them to a fascinating story of romance, mystery and wonder very different from the cold skeleton which our history books give to us. Indeed, a quite new 'History of Mankind' waits to be written. It would be the real history of real men, instead of the external effects of his external reactions. So far the symptoms of his growth have been listed, but the causes behind his evolution and its trends have been ignored. This is because the history we read has been written during a Dark Age, whilst nearly all men's eyes were blinded to fundamentals and moved only by externals, and unfortunately the historians themselves were amongst this number.

A very little research will bring us to the definite conclusion that there has always been, running like a golden thread beneath the pattern of world history, a vital undercurrent of knowledge which sometimes appeared near the surface and exerted obvious influences upon events; and was sometimes completely submerged and lost beneath a wave of materialism, persecution, or foreign invasion. Each ancient civilization appreciated the fact that a country's power was contained in its mystery schools. When invading another land the effort was usually made to appropriate or destroy its priestcraft and its archives. Thus during campaigns we hear of the burning of libraries and temples, and the stealing of sacred statues. But we are not told of the long-prepared efforts of the priesthood to hide and safeguard their treasures of knowledge, in case

of wars, which they often buried deep underground in far off wildernesses.

In any case the Mystery Teachings were cherished and kept alive in various ways and under various guises. Freemasons, Rosicrucians, Alchemists, Kabbalists, Yogis and many another such were all keeping some aspect of the Teaching alive, in more or less uncorrupt form! These people gave their lives to this precious work because such knowledge was believed to be man's key to Godhood, to freedom, and to his true destiny. Strangely enough the people who finally became divorced from the realities of this teaching were those in the Temples of the West—the Church itself. When Rome first succumbed to the power-complex and the fleshpots, this wisdom became neglected and at last, in fear lest it should face them from outside their own ranks, it was subjected to fierce persecution. The current belief in Reincarnation, existing within the early Christian Church as it did also in Eastern faiths, was forbidden by a Papal Edict. Materialism was fostered by writers, scientists, and many intellectuals, whilst the mystery arts vanished, or were distorted and depreciated by ignorant though psychic peasants. The world gradually sank into a long dark period of utter materialism, so completely that ancient accepted truths were quite forgotten by the masses, and normal intuitive powers were atrophied. It is from that long dark age that we are beginning to emerge this century. The emerging process has already proved painful enough, stimulating men everywhere into a blind endeavour and upheaval which brought about the World War.

So to-day we have had to witness on the one hand the dregs in human nature boiling to the surface and producing horrors indescribable. On the other hand we have seen world-wide aspiration and determination to achieve a better civilization and a finer standard of living. In answer to this universal aspiration the Mystery Teachings have been gradually given forth again. They have been

developed and moulded to march with the passage of time, and given out in a form suitable for the present day. All over the world homage has been done to H. P. Blavatsky, who was one of the foremost to resurrect the ancient Mystery Teachings and interpret them for our time in a set of formidable and astonishing books which have become the Bibles, as it were, of the modern metaphysicians or 'occultists'. Upon her writings the Theosophical Societies were founded, and in spite of many vicissitudes the interest in the Mystery Teaching or 'Ancient Wisdom' has steadily gained ground. At the present time successive amplifications of the Teaching are being given out by many fine writers.

The difference between the Teaching in its past and in its modern guise is that in the olden days it was used principally for the self-development of the few, whereas at present humanity is considered to have moved forward to the point where the theories and ideals of the Mystery Teaching may soon be put into practice in the life of the community as a whole, because a sufficiently large number of people are now so advanced as to make this possible. The ancient writings all claim that a Golden Age is indeed due to follow the death of the present Dark Age. How long it will take to develop depends upon the people and the interest and initiative which they show in regard to the whole matter. It is therefore considered that a great deal may now be written or taught to people at this time on this vital subject, because for them it is still an unaccustomed topic, and it will take some time for them thoroughly to grasp the importance of it and the magnitude of the opportunity which is soon to be theirs.

The author has outlined the Ancient Wisdom for those who wish to have it clearly summarized, and correlated it with the findings of modern science, in a series of four published books. In these the reader will find confirmation and details in regard to the statements made above. But our object in this volume is not so much to study the

Teaching as to use its precepts and laws in our setting of the stage for a logical and convincing picture of what a future world civilization could and should be like. Taking our stand firmly in line with the wisdom of all the ages, we can with daring and a measure of certainty portray and prophesy the forms which a properly organised world community can and almost certainly will eventually take.

Let us say at once that we base our reasoning and our certainty on a complete faith in God and His Purpose for mankind, and in the teaching and promise of Christ. The fact that we may delve into the most distant past and into diverse faiths does not alter this, because Christ Himself based His teachings on the prophets—that their words ‘might be fulfilled’, and He was more deeply acquainted with all the teachings which preceded His and to which He gave the final crowning, than ever we can be.

The world-wide network of belief and learning to which we have referred expresses unanimous conviction as to men’s ultimate achievement, as to the eventual development of more and more perfect world civilizations, until the tests and purposes of existence upon this planet have all been resolved, and the life upon it passes on, to the conquest of fresh and different worlds. It seems unquestionable that a time has now arrived in history where an attempt to rebuild civilization will—and must—be made. This possibility is being met by humanity at large as never before. In fact even the last five years has seen a phenomenal growth in the active interest and aspiration which is being given to this all-important goal. Before that time anyone talking about a world government, world food council, world security council, world citizenship, etc. was considered to be a Utopian dreamer, even subversive from the patriotic viewpoint!

Plans and hopes for world reconstruction are now universal and permeate all strata of the community. It is accepted now that everything points to the possibility, almost the probability, of a world to come differing widely



in many ways from the one which is at present committing suicide by more means than warfare. As we study the scene of human activity, now that we have reached the half century, we can divide it into several camps or categories.

Firstly, there was the ostensible cause of all the trouble—the Nazi and Fascist doctrines, reverting to the old barbaric theme of ‘might over right’, and, whilst standing for the building of a new ‘World Order’, using the already discredited methods of the past. Let us remember also that this attitude of ‘might over right’ existed in many other places besides Germany, Italy and Japan although its effects were precipitated there.

Secondly there were those who rallied in strong opposition to that tyranny, and although primarily obliged to fight in order to save their own skins, were forced by dire necessity to come together in unity and to face the terrifying situation in which they found themselves—actually threatened with permanent enslavement. The stimulation of dangerous urgency aroused, as always, the human spirit to its latent powers, and to a clearer vision of the situation and its implications. The obvious has always been the very last thing which man seems ready to accept. But the imminent threat of universal extermination and slavery has finally helped him to see that humanity really is one family, indivisible and interdependent; that the good of all depends upon the good of everyone; that a system of competition, self-interest and usury results in war, want and disease as surely as two and two make four; and that his only chance for peace and good living is radically to change his values and rebuild his world to a new pattern.

These realizations are being sensed everywhere by a certain percentage of the ordinary people, and have been expressed for them by practical visionaries, led in the first instance by President Roosevelt and Winston Churchill. We have therefore our second category of liberty-lovers

opposed to tyranny, headed by a section of the community who are definitely ready for change, to accept a new vision, and to loosen the chains of tradition and habit which bind them to the old ways. A band of adventurers, a multitude of crusaders is arising from the ranks of mankind, who are prepared to sacrifice, who are ready to adventure into utterly new ways and learn to think along quite new lines. If we are not aware of this new and rising tide it is merely because we are not sufficiently interested; and that is a reflection on ourselves! This multitude of pioneers can be found in all lands around the globe and their vision varies little. It has been emphasized in the Atlantic Charter. However, their numbers are as yet overshadowed by the bulk of humanity who remain cowering in uncertainty, rooted in the old ways and ideas, undecided where to put their faith, hoping that all may yet be well, but unable so far to face or to understand the vision of a transformed future world.

Thus the third category, the great patient mass of the people, brave but not yet awakened to the reality of life.

The fourth category can be classed under the heading of 'vested interests', and we all know what we mean by it—those who are accumulating money in many ways, and who do not see, therefore, any profit in change. They are afraid of Communism, Nazism, Fascism—and most of all of the Atlantic Charter. Some of them are not afraid of war because they make so much profit out of it. They are enemies of progress because they cannot clearly see what part they can play in the proposed new world—or how they would be able to continue to exist in the ways that have made them opulent. To them it seems as if extermination threatens them, and as their motto has always been 'self-interest' first and foremost, they will fight with every weapon in their power to preserve the remnants of the old civilization and to patch them up again. We can no longer localise this element of 'vested interests' under the name of Capital—as against Labour, because now Labour

has itself shown signs of capitalism in more than one country.

The bogeys of 'Vested Interests', of 'Communism', of 'Fascism', 'Nazism', 'Jewish Finance' etc., have all been paraded before the people as scapegoats, but in truth we cannot pin the guilt on any of them! The true cause has been a lack of responsibility on the part of each man for all men, and a lack of the constructive thinking which it would have called forth. If this sense of responsibility can once be generally aroused, humanity can move forward in a body to reap both its own salvation and its rightful heritage.

What is it that is needed thus to fire humanity into concerted action? A clear vision of the situation and of the solution lying to hand! If people could truly visualise how a civilization founded wholly upon spiritual or honest principles would work out—and if it could be made plain to them how such a world could be brought into being and built upon the foundations and with the material ready to hand—if this could be clarified, and simplified, stripped of economic or financial verbiage and set up on a scaffolding of simple facts and diagrams; if once humanity could picture the functioning of a united world and the steps immediately ahead which would achieve it, I believe that the spirit of aspiration, enterprise, and endeavour would be unchained and vivified in human hearts everywhere and they would move forward to the proffered goal with a growing determination which would carry all before it.

The purpose of this book is one of adventure. We are going to try to see how the plan of an ideal civilization could be worked out. If we can fit the pieces together so that they form a workable whole and convince ourselves that such a plan would be coherent and successful, our first step will have been taken.

The next step will be to see how such a plan can be brought into being, and what measure and changes would

have to be taken, and what could be used of existing conditions and activities. Thirdly, we will have to study the vanguard of pioneers and their plans up to date, and determine how much suitable material there is to work with.

In this way we hope to get a clear case for:

The ideal world as we would like to have it.

The steps which would lead us to fit ourselves for such a world, both mentally and physically.

How much material such as we would need is there already.

What those of us who think, and the general public whose right it is to be informed, can do here and now to begin to march towards such a goal.

It may still be said that all this is 'wishful thinking'! I would retort that from our Presidents and Prime Ministers downwards the example was set to us to plan and to vision, to aspire and to determine—and this *whilst* fighting the most strenuous war in history. It is up to us to follow the challenge thus laid down. Nevertheless, only if we can see the design clearly can we bring it into being, can we refute insidious criticisms, can we know our own minds and can our hearts be set aflame with adventure and determination.

Let us in these pages test out, as practically as may be, the possibilities, and build our new world first in that place from whence all great creations spring—the realm of the soul's inspiration—the eye of the mind.

## CHAPTER II

# Planning a Model World

**I**T is beginning to be realized, not by a few idealists but by numbers of the general public, that in spite of the countless triumphs of science and industry there has been something about humanity's way of living that is proving to be suicidal. Fear, want, disease and war have been increasing in a steady crescendo until they have nearly engulfed the world altogether. This terrible state of affairs has, in spite of all the amenities of progress, been undermining the health, energy and mind-power of all the public everywhere, until most of them have been dulled into a blind acceptance.

Nevertheless, recently certain things are becoming apparent which have hitherto escaped peoples' consciousness in a most amazing way. They are beginning to realize that there could be in actuality **MORE THAN ENOUGH OF EVERYTHING IN THE WORLD FOR EVERYBODY**, and that science, or man's genius, has made it possible that everything in the world can now reach everybody everywhere; that this applies to both information and necessities; and that all amenities of living could now be made equally available to all peoples.

Men are realizing that although this has been the case for some time, want, fear, disease and war are *still* allowed to make havoc of their lives, and that therefore someone or something is betraying them even unto death. They are becoming aware that they themselves are allowing this to happen, and are therefore somehow guilty, because in reality they, the people, are all powerful. It is therefore becoming obvious to them that the cause must lie in their own ignorance, and in that they have allowed themselves to be misinformed, influenced and used.

Even this would not have had such bad results had those wielding influence been inspired by right, true and faithful motives. Therefore it is beginning to be clear that the *education* of the people has been founded upon wrong motives and values, and that in this lies the root of the trouble, which has to be attacked and remedied before all else. Up till now the people have been largely defeated by the language in which economics, science, law and finance are habitually veiled;—the methods by means of which these aspects of the life of the community are managed is a mystery to the ‘man in the street’. Therefore change for them means the unknown, full of terrors and the possibility of loss—because their minds have not been trained logically to visualise coming developments as the natural processes of evolution. Humanity would be desperately glad to throw off the chains of this ignorance, and to know where they ought to be trending and why. Any attempt to give a simple picture of the present transition from one civilization to another and the possibilities ahead of us should be a contribution to this need.

In making our blue-print of the coming new world, it will be advisable for us to proceed without the slightest regard, in the first instance, for what is apparently possible or for existing conditions, so that present habits of thought and inhibiting fears do not hamper our vision in any way. We can assume that a perfect world IS the ultimate goal for mankind and the purpose of God, for this has been promised to us in all religions. If this is so, then the design for such a world must already exist in that sphere where the Divine Mind is reflected. Like all great inventions, discoveries and acts of progress, the ideal world-plan must be there waiting until such time as the human intelligence is capable of contacting it and translating it into concrete human terms, however imperfectly. We may also be sure that in the realm of mind, that great ocean of thought in which the earth is suspended, there exist other plans of a perfect world, conceived and stamped upon the ethers, as

we know happens with so many ideas, by powerful human minds who may or may not have reflected the true Divine Purpose in their efforts.

How are we to make sure of contacting the true Plan ourselves instead of one of these many lesser and possibly spurious designs? We are like wireless sets and can 'tune in' our consciousness where we will. The tuning handle is activated by the quality of our motive and of our aspirations.

Therefore, let us lay down as the first foundation stone of our work the determination to seek for a World Design which is strictly in accordance with the highest spiritual principles which have been given to man down the ages, irrespective of whether we think the result possible or not. In this way, and by this means only, shall our minds travel with surety through the labyrinths of thought and time to their desired goal! Our Design will then be formed upon the simplest elements of those spiritual injunctions and laws which are found at the roots of all the great world religions, and which repeat everywhere that all men are of one brotherhood, that love and care should be given equally to all, that the Divine Will should be sought with all the perseverance and intelligence at man's disposal, and that man and his circumstances are intended gradually to progress towards a state of Godhood translated into terms of a living human civilization.

These simple grand principles are clear. It will be perfectly easy to match our plans against their implications and so decide if we are on the right way. If we design our world as it would—and will—be when these laws are fulfilled in all our living activities, our planning will not go wrong.

The second element in the framework of our design must be the realization of universal unity. This *fact* is only just beginning to permeate into men's consciousness. Therefore we must insist strongly upon the great Principle involved here, and keep close to it in order to adapt ourselves to this still unfamiliar truth. It includes several

postulates. Firstly that God and His Purpose are inherent in everything that exists and not only within the hearts of human beings; that His Life therefore, informs this planet, which is as much a living Entity as is a man; that every kingdom of nature is blended into a larger pattern in which each is dependant one upon the other; and that the love of God and the love of man must include an understanding love of our planet as a living Being, and of all the kingdoms in nature as sentient life, dedicated to their particular evolutionary task; that every act of man gives either assistance or suffering and hindrance to his Host, the planet, and to every kingdom in nature, and produces, therefore, definite reactions and results from which he either benefits or suffers; that humanity itself is one family, united beneath physical appearances more than we yet know; and that already our own acts in the world of science have emphasized this oneness, uniting us always more closely in consciousness and in our reactions, by means of wireless, aeroplanes, and other communicating mediums, and causing our commerce, politics and all progressive activities to become ever more universal.

The greatest good for the greatest number would mean the greatest good for each one of us. In no part of the globe can the inhabitants or their land be neglected or impoverished without unforeseeable repercussions upon us all. The world is proving itself to be as one body, whose organs and limbs are the nations and from any small part of which disease may set up and spread. A sane and a healthy mode of life is as necessary to the World Body as a whole as it is to every individual human being and, just as with an individual, this depends upon the possession of a clear and well-balanced mind, so on a greater scale the World Body depends on the possession of a coherent World Mind which can successfully organize and control every aspect of world life. This has already been spoken of before in a former book.\* Such a world mind must be

\* *The Fifth Dimension.*



representative of the whole planet, therefore international; impartial, therefore not bounded by nationality, caste, colour or creed; and most highly qualified, therefore composed of the best men, in every sense of the word, which the community can produce.

Such a world mind should constitute a World Government upon whose decisions humanity as a whole was agreed to act, and whose planning was honestly based upon the principle of equal rights and chances for all men, and intelligent and helpful treatment to all kingdoms in nature, beginning with the planet itself.

We will therefore begin our blue-print by planning such a World Government, in measure as we have faith that one day it will exist. In the future it will be accepted that the first attribute of a man in the governing capacity must be the earnest conviction that God has a plan for man as for all creation, and that it is man's first duty to endeavour by prayer, meditation and aspiration, to acquaint himself with that Plan as well as he can, and to perform all the acts of his life in accordance with it. To some this may sound like an over-pious hope, but the response already accorded to such movements as 'Moral Rearmament' in governmental spheres all over the world is one of the first indications of a coming change of attitude by sensible men regarding the realities of existence.

Secondly, it will come to be accepted that the next attribute of the ruling men will be the power of co-operation, of synthesizing all aspects of life, of seeing the world and its activities *whole*, in close inter-relationship, and therefore of planning with others on this basis. An understanding of the close interdependance of religion, art and science will be the foundation of their reasoning. The highest art of all will be the capacity to work always from the angle of synthesis—that is to say to work with regard to all the parts of every whole. The part which 'religion' (or spiritual lore) must play in every aspect of life, the part which science and art must play in every aspect of

religion, the part which all three must play in every act of government—this understanding will constitute the basis of the statemanship of the future. The people will be gradually educated to the point where they will unerringly nominate such men to the ranks of government.

We will continue from now to state our vision in positive prophetic terms, because for one thing it is the most lucid way, and for another it is only the powerful and convinced type of wishful thinking which is of any avail creatively, as a little consideration will easily show. Within the circle of this positiveness the reader must allow himself free play for whatever modification his own inspiration will suggest.

The World Government, therefore, should be set up in order to deal with all those aspects of life which affect international relationships. It will in no way restrict but rather enhance national characteristics, individuality and genius. This is a point which should clearly be understood and which will be amplified as we go along. Nations will for a long time insist upon a large measure of self-government, but when they begin to see the benefits which accrue from each successive international co-operative development, they will finally grasp the new principle of synthesis, and the age of separation will be over for ever.

It may be said that the actual birth of World Government coincided with the formation of the United Nations Organization, and with the desperate wish to invest it with real authority. So the embryonic World Government is potentially already there, founded essentially upon the heritage of the League of Nations. What shape it eventually takes, whether it becomes an enlargement of former tyrannies, or whether in fact it will prove to be the instrument by means of which we shall produce our promised Golden Age, depends upon ourselves, the people. Only by appreciating possibilities shall we know for what to strive. In this respect we are not in such an inferior position to the experts as we might think, because we are

living in a time of transition, when everything is going to be so different that the experts are possibly more handicapped by their traditional time-worn knowledge than are we, untrained and with minds empty of red tape and orthodoxy. It is possible that the truths and values of the coming new world conditions will be more easily and correctly apprehended by the man in the street to-day than by the tired politicians and economists.

Can we grasp, for instance, that in spite of weather vagaries, even in spite of present soil erosion, there is and could be more than enough produced to-day to allow everyone everywhere a fair standard of living, without entailing drudgery for anybody? Can we grasp that there is more than enough land surface, capable of restoration, to support and feed in comfort a larger population than now exists on this globe? Can we grasp that the only requirement in order that this may be so is organization, a combined world organization founded upon the spiritual principle of sharing and co-operation; and that this would change the world from the state it is now in to a comparative Heaven? Can we grasp also that not only have inventions up to date, which would have contrived this, been neglected or misused, but that just around the corner new inventions, such as the application of atomic energy, will, if they are allowed, change and improve our lives out of all recognition?

Eventually this will come about. But the amount of delay, the number of false starts and mistakes which will have to be lived through first will depend upon how much clear and active thinking we will do.

A World Government is a headpiece. That headpiece must have a body, integrated and responsive to its head! Such a body can only be built up by Federation. Federation is an ingredient of World Government, and will make possible a new economic world organization. This has now been grasped by those who have worked for World Government and those who have worked for Federation,

and upon the basis of their amalgamation rapid progress can now be made.

There will be tremendous difficulties to surmount whilst trying to arrive at the coming stages of the Federation of Europe, and then of Europe with Asia, and then of the North and South American Continents. The federation of thousands of islands will take place concurrently. All this will happen more easily and quickly than seems possible to-day, firstly because it is an inescapable step in the natural process of human evolution; secondly because humanity itself by its earnest aspiration and patient blind endeavour and endurance, has struggled out of the ancient egotistic separatist attitude, and cast aside the fetters of conventional thought, and is beginning to offer an open mind and heart for the impress of new values and inspirations; thirdly, because the initial steps in world organization which are about to be achieved by such bodies as the World Health Organization, the U.N. Educational Scientific and Cultural Organization, the Economic and Social Council etc., will soon show up the stupendous possibilities lying ahead.

### CHAPTER III

## The Future World Government

**L**ITTLE by little U.N.O. (the embryonic World Government) will set up a series of Councils of Experts to study the best means of working out the fundamental problems of human existence—those of economics, agriculture, industry, distribution of populations, application of scientific discoveries, water power, production and distribution of necessities, and the organization of an International Force for the maintenance of peace and order.

These councils will eventually work in collaboration with each other so that their plans dovetail and cohere from the start, and no aspects of living are forgotten. At the beginning it is likely that these councils will be very numerous and the difficulty will be to avoid overlapping and confusion in their application. But in time a scientific formula for their organization will be discovered, and a pattern into which everything will fall in its natural place. This formula will be supplied by those studying Metaphysics and Cosmic Laws.

Eventually the government of each nation will send representatives to the World Government, but by the time that takes place such representatives will not have to wait to open up long discussions or to consider new international problems while there. Each national government will contain its own subsidiary international council within its ranks, whose duty it will be to keep closely in touch with its counterpart in every nation, so that constructive planning, agreements on various problems, exchange of news of experiments and of progress, may be carried on all the time. When, therefore, the representative chosen from its subsidiary international council is

sent by the nation to attend meetings of the World Government, he will have gone more than half way in the study and preparation with other countries of those measures and projects to which they are prepared to subscribe. The work of the World Government will thus be halved, and in most cases made much easier.

The formation of the World Government and the means by which it will be sought to achieve full world representation will go through many difficult phases and adjustments, until after a period has passed the earnest aspirations of men will at last discover the key to their problem. It will become clear to them that Christ and His Twelve Disciples expressed the archtype of the Group that produces lasting and powerful work, producing a nucleus of energy of the kind through which divine creative inspiration can best flow. This grouping of twelve is expressed for us on a grand scale by the Twelve Signs of the Zodiac, the Twelve Labours of Hercules and other such interpretations of Cosmic Law. In the future, scientists will discover so much about the Cosmic Rays which play through these Zodiacal Signs, and their effects on the health, inspiration, and activities of mankind and of nature, that they will be able to translate ancient wisdom into terms applicable to and understandable by the modern man.

It will be realized that the pattern by means of which nature is created, organized and developed is the most perfect form through which man also can create, organize and develop his own community and his part in the scheme of life. The Twelve Disciples with Christ leading, the twelve Signs of the Zodiac with the Sun or Creator behind Them, will seem to be the natural prototype on which to base World Government. The Government will therefore eventually fall into twelve major divisions, headed by a small picked group. This group will represent the spiritual guide of Government, the deliberate attempt to achieve a link between God and man.

It will be composed of men of a highly spiritual and dedicated life, drawn from all races and religions, but concerned only with the root principles of all faiths and with their application to human affairs. Such men would not enter into any technical details. Through the practice of meditation\* and by reason of their very nature, they could assess immediately the worth of any new project or development and provide the criterion of all activities from the spiritual standpoint. Only when such a company of men is at the back of all government will mankind stand a chance of conducting world affairs in step with the natural process of evolution instead of, as to-day, lagging behind, becoming side-tracked, and even, as with the Dictatorships, attempting to go backwards.

This group of men at the head of World Government, whom we will call the World Government Cabinet, will have a special panel of research experts for their own use, whose work will be the study of man's knowledge of the divine Plan of creation throughout the ages. The ancient wisdom, as it existed in all old civilizations, will be sifted, pieced together, correlated and synthesized with the findings of modern scientists and the developments in religious fields. The results of this research will be used as a test against governmental activities. It will also be given out to mankind in the form of a Spiritual World Teaching or Religion. It will enable all men gradually to vision the nature of God's Plan for this earth and the part which they will play therein. It will imbue them with a sense of purpose, of responsibility and of spiritual security and maturity.

The World Government Cabinet with its research panel should therefore constitute the cornerstone of the future world civilization, the spiritual core around which men can safely build and create and govern. From this central inspiration the governmental departments should stream forth in twelve major divisions.

\* See *The Finding of the Third Eye*

The formation and development of these divisions would go through many phases. We can, however, describe the formation which we believe will ultimately be reached, when it is moulded upon the Cosmic pattern for creation. This, as we know, begins with the Trinity, Father—or Will, Son—or Love-Wisdom, and Holy Ghost—Intelligent Activity (or Spirit in Manifestation).

The World Government Cabinet will represent the first aspect of Spiritual Will or power, acting as guide and motivator of the governmental activities, and promoter of the Will of God.

The Research Panel will interpret the second aspect, that of Love-Wisdom, teaching the practice of universal love and understanding in all its applications to life, and providing the fundamentals of education, religion and psychology.

The third aspect, that of Spirit in Action, will be expressed by the main central World Government Control Group. This Group will be the one attended by the twelve Continental Representatives; although men of all nations will be serving in all the groups.

The Central Control Group (or World Government proper) will deal with the main great problems of world control and organization. It will develop and wield the International Air Force which will keep watch and ward over world peace and order. It will regulate the system of intercommunications by land, sea, air and wireless. It will exercise control, on behalf of the people everywhere, of world resources such as water power, air power and atomic energy, which will have superseded oil and coal at this future period.

From the Central Control Group will depend the subsidiary governmental divisions, each composed of a small council of experts, and each dealing with one of the main aspects of human living. Overlapping of these departments will be obviated by the fact that all concerned will be aware of the close interdependence of all facets of life and



will work from that standpoint. The governmental councils will deal with economics, population and land distribution, international relationships, social living, agriculture and industry, education and health, arts and culture, science and its application, town and country planning, and the science of government. Thus there will be twelve main divisions headed by the Spiritual Cabinet. This fulfilment of the Cosmic pattern will produce a form through which creative influences can flow. It will obviate a confused mass of red tape, surplus personnel and separative compartments.

The ideal will be to reduce the workers to as low a number as possible. The key pattern will be repeated in the twelve government councils. Thus each council will consist in the main of a President, chosen for his spiritual or moral contribution, and twelve members. Let us study the Central Control or Continental Council first. Their President will be nominated from among the members of the Spiritual Cabinet, whose spokesman he will be. The Council will consist of twelve representatives for the twelve major divisions into which the world will by then have become divided. These divisions (or classifications) will possibly be Europe, Asia, Africa, North America, South America, Australia, the British Commonwealth as it then exists, the Soviet Union, China, India, Canada and the Federated Islands.

Each member of the Continental Council will himself be the President of a council of twelve nations, states or small federations, whom he will represent at the main World Government Table. Thus the cosmic pattern will be carried through and it will be comparatively easy to assess representation in this form to everyone's satisfaction. It must be born in mind that at the time of which we speak, Canada and Australia, having opened their arms to international immigration, will be more fully populated, and organized in the form of federated states.

There will thus be the Spiritual Cabinet of twelve,

whose rightful head would be no other than Christ Himself; secondly, the Research Panel; and thirdly, the Central Control or Continental Council, representing the twelve global or continental divisions. From the latter will spring the twelve World Government Councils each representing twelve national divisions. Thus the complete Organization in all its branches will be served by a comparatively small number of ministers, or representatives. Each of these will have in the main, two secretaries, one for recording, and one for correspondence, thus limiting the staff to about 540, whilst the Government itself would comprise about 180. Thus the whole working body would comprise roughly 1,000 souls. (By comparison the British Ministry of Information alone employed about 1800 people during the World War.) Further economy still will be due to the fact that many representatives would be serving in their own national parliaments concurrently, the air liners being so swift at this future date, television so perfect, and other inventions so helpful, that time and space will not hold up human activities in the way that they now do.

Each country or state would repeat the cosmic pattern for its own government. A scientist or expert of renown would be able to serve both in a council of his own homeland and in one of the World Government's. In this way the ultimate numbers of those in control would be progressively reduced, as men's capacities increased through development and training.

The boroughs or sub-divisions of any country or state would continue to repeat the cosmic pattern in their administrative bodies, and contribute a large share of the constructive governmental work to the main Councils. We will go into the details of local administration a little later.

When eventually this pattern of administration has taken shape all over the world, a vast amount of red tape, overlapping, discussion and re-discussion, will have been done away with. Because of the equal sharing which would

then obtain amongst the community of the work of planning and governing, those in responsible administrative positions would not find themselves at all overburdened with work.

When the discussion of a problem at any of the world councils of experts had reached a certain stage they would invite each of the other councils to send a member whilst the final solution was reached. Thus a problem of agricultural administration would not be decided without the agreement of medical, economic, social and international experts. Therefore there would not be the danger of any aspect of a question being forgotten, or of committees working in complete ignorance of or in contradiction to each other's aims, as is at present often the case.

It will one day be proved that only ignorance of cosmic law and design produce complexity and redundancy in administrative work and that the perfecting of an ideal governmental procedure leads to progressive simplification, elimination of detail and of staff. This will not clearly be perceived in these our first outlines of World Government, but as we fill in the details it should become ever more apparent.

## The Spiritual Cabinet

**A**T the future period of which we are writing it will be acknowledged that the foundation of Government and of life in all its aspects must be firmly based upon spiritual principles. Thus the whole of World Government would rest upon the ultimate guidance and influence of the Spiritual Cabinet. The utter necessity of putting the spiritual side of life first and of using it as the criterion of living will have been for generations accepted by the people. They will have come to look first for this qualification in any man whom they wish to nominate to a place of responsibility.

Therefore the Spiritual Cabinet would be composed of dedicated men who stand highest in spiritual training and quality amongst a considerable rank of such. Some of these men would be drawn from the leaders of the great religions, but not all. The examples in spiritual vision as applied to world affairs shown by such men as Roosevelt will accustom people to judge spirituality by its translation into creative acts rather than by its declared assumption. These men of the Spiritual Cabinet should not govern. Rather, by a life of aspiration and meditation should they offer themselves as a channel through which the Will and Love of God can be interpreted. They should consciously act as a link between the Divine Mind and mankind, between the Hierarchy of God's unseen helpers and planners, and those who wish to serve them in the administration of human affairs. Their problem would be to translate the sensed Plan for mankind into terms applicable to the particular situation which is being dealt with.

The extent to which the Divine Wisdom has already been translated and known on earth, would be unfolded for them by their Research Panel, together with the current development taking place beneath the veils of science and the mysteries of human psychology. Thus the task of the Spiritual Cabinet would be to synthesize their inner awareness with human knowledge and existing conditions, thus producing a perfect whole in their own consciousnesses. From this subjective picture they could assess the worth and direction of all the efforts of government and pronounce quite simply their verdict upon them. One of these men, therefore, presiding at the head of each governing Council, would hold the mental and spiritual guiding reins, so to speak, of those in consultation, and by his presence alone keep the work in hand keyed up to the desired note of integrity. Self-interest, partisanship and ulterior motives could not survive under these conditions, especially when deliberately instigated by men who knew what they were about.

The Spiritual Cabinet would also represent a World Religion, in which every denomination, creed and type of belief would find its place, fully appreciated and without fear or favour. By this time, however, the living through and the acting out of spiritual or ethical principles would have begun to be an intrinsic part of people's lives, and orthodoxy as we now know it would have ceased to exist. Religion would no longer be an 'aspect' of human living but the almost unconscious foundation of every activity. Men would have become aware of the purpose and presence of God in every part of creation and in themselves, to such an extent that they would be incapable of separating 'religion' from science, education or government. The integration would have become complete.

The Head of the Spiritual Cabinet would therefore have to be the most spiritually developed man in the world, who was at the same time capable of great leadership. His nationality and creed would be immaterial. He

would occupy the position which should have been that of the Pope all along—as God’s representative on earth he would, as naturally he ought, lead the Government of the whole world, but from the standpoint of spiritual principles *only*. He, with the twelve members of his Cabinet, would form a nucleus of spiritual integrity, aspiration and will-to-good far stronger and more potent than anything which has existed in the world before, and sufficiently powerful to anchor and stimulate the ideals and aspirations of all mankind. Who will this super-man be? There is surely only One Who would be suitable.

The Research Panel would also be composed of deeply dedicated and enlightened men, but their chief quality would lie not in ‘leadership’ but in the capacity for constructive study. All archaeological archives and traces of ancient learning would be brought to them. The fact of the Ancient Wisdom or science of the knowledge of God and His works, which has existed in the background throughout history, will be known to all humanity and will be recognized as the foundation of true knowledge and character-building. The bitter persecution and attempts at extermination to which it has been subjected throughout the ‘Dark Age’ as well as the suspicion and ignorance with which it is largely regarded to-day will belong to the past. It will be known that the teachings of all the genuine Bibles and Apostles of mankind have always been given in terms capable of many interpretations—in fact that all genuine spiritual instructions have seven meanings, the first and outer one for the masses, and each succeeding inner one for man as he passes through the successive steps of intellectual and moral advancement and enlightenment. Therefore the seventh or innermost interpretation can be unravelled only by the highest spiritual savants of the times and must be closely guarded against the dangers of misuse.

In the future the search for these concealed archives as well as for their recluse interpreters will go forward earn-

estly. In the light of the above, the reason for the symbolism of myth, parable and 'occult' teachings will be apparent. The fact that chemical and cosmic laws, of which there was profound knowledge amongst past savants, were described under the guises of Gods and Goddesses, and that biological and psychological development, also well understood, was veiled in mystic terminology, will be recognized. The right interpretation of this scattered mass of knowledge and its adaptation to, synthesis with, and illumination of modern science and discovery will be the work of the Research Panel. The determination of the scientific and practical bases for the ancient laws of magnificent past civilizations, including the Hebrew Laws in the Bible, and the assessment of their value as applied to modern living, will be another part of their work. They would thus build up a panoramic picture of the knowledge and evolution of man, and of the degree to which the will of God and the Plan of Creation has been and can be known. This practical Panorama of Creation would be used as a working medium between the Spiritual Cabinet and mankind. It would enable them to guide the formation of new laws. From it the Research Panel would develop the new 'Bible' of a World Religion which will be the basis of future education. Although people would be quite free to practise and study the particular religion or belief to which they give allegiance, the World Religion will become the framework for them all, assisting in their interpretation, stimulating them to move with the times and to co-operation amongst themselves.

The knowledge of the Research Panel would also be at the disposal of the other Government Councils who would always see if any light on their particular problem could be obtained therefrom. It would certainly be able in this way to collect an amount of useful material with bearings on health, psychology, common law, and natural phenomena.

Every country should possess its own Research Panel to

whom all metaphysical students would be proud to submit their findings, so that the cream of the work done all over the world would pass into the World Government Research Panel for the common use of all men.



## CHAPTER V

# The Continental Council

**W**E now come to the study of the main controlling group of our proposed World Government proper. The chief characteristic of this group would be that it was internationally representative. As its number must be twelve, its members would represent the twelve major divisions into which the area and populations of the globe would most naturally divide. These we have already enumerated. By the time that these main divisions are accepted many changes in population, boundaries and national values will have taken place. Competitive separative boundaries of national territory will have become obsolete. Science will have been allowed to play its rightful part in binding peoples closely together, and the need for intense nationalism which has been partly due to self-preservation, will have long passed away.

Therefore representation of federations, or of collections of states by one man will have become possible of acceptance, because conditions will make it easier to plan on such lines, because common needs and aims will have been worked out by such peoples largely between themselves, and therefore stepped up gradually to the point where one man can represent them.

Each of the twelve 'continental' Ministers of the Central Control will be himself President of a Council of Twelve representatives of his own global division. Therefore, for instance, the 48 States of America would have to agree on grouping themselves into twelve divisions with one representative each. In order that he should properly represent them their own council of twelve would be

organized to work for him. In this way the simple pattern of twelve could quite easily be carried right through administration, therefore eliminating a vast amount of unwieldiness and complexity.

Re-election of Government members would take place every seven years, this also aligning with a cosmic pattern well known to the ancient Hebrews. But there would be a constant interchange of Council members between Councils, so that each member would be enabled always to tackle his particular work as part of a whole with which he becomes ever more familiar. The same practice should obtain in respect of secretaries, and this continual interchange, although not frequent enough to be disruptive or unsettling, would yet prevent any worker from getting stale, uninformed, or a prey to partisanship of any kind. Simplicity and brevity should be the keynotes of all clerical work of all kinds, and this important practice would cut down the work involved to an incredible extent.

Women would, of course, be on an equal footing and have equal chances with men to serve on Government Councils. They would not be represented in a small minority as they are now. The exact way in which men and women should complement each other in their contribution to the activities of life will be far better understood, and work will be organized accordingly.

The first responsibility of the Continental Council would be that of keeping world-wide peace and order. Disarmament, first of any belligerent nations, and then of the rest of the world will have been achieved long before the time of which we speak. Whatever armaments are then manufactured to ensure peace will be strictly under control of this Continental Council. An International Guardian Force will have been built up by all the nations, each one contributing that which was considered to be its share. This Guardian Force would mostly consist of an air fleet. Large air-ships would carry mobile law courts. The

speed of flight would allow of a case being tried anywhere in the world within twenty-four hours, and of the attendance in court of any experts desired. Where the personal attendance of the court is considered unnecessary, the case would be tried by television, or visual wireless.

The main court of justice or equity would be the descendant of the original Hague pioneer court of the League of Nations. The simplification of all procedure, the current knowledge of the problems as they crop up, due to the governmental formations and the organized assistance from the public of which we will write later, would allow of judgments being passed and accepted in a very short time and with but little procedure.

The World Government would not be tied to one place of habitat. Although it would first be housed in a magnificent building set apart to mark its inauguration, it would soon acquire a mobile quality and take up residence in other parts of the world at will. In fact several beautiful edifices in various countries will be offered for its use. The choice eventually made for its actual headquarters, will not depend on any questions of a situation easy of access or in the heart of a city. The choice will be made in regard to climate. The aim will be to discover the place where the climate and the radiatory atmospheric conditions are most conducive to stimulated active thinking. It is very likely that the first World Government Residence will be in America, probably California, or in Canada; with a later centre in the vicinity of the Himalayas. Geneva will also continue to be the centre of much World Government work, and it will be discovered that different climates will be respectively suited to the work of different Councils.

It will be seen that under these conditions and with every nation intimately concerned with the administration of a mobile World Government and Court of Justice, the condition of international peace and order could be as difficult to upset as it is now to maintain. Every dis-

harmony, every cause for dispute, condition of unrest or discontent, would be watched from its earliest appearance by the whole world, and the remedy immediately sought for and applied, from a world angle.

The maintenance of peace and order, the care of the courts of justice and the organization of international law would be the main concerns of the Central Control, together with the organizing and application of all those measures advised by the eleven sub-councils.

All measures eventually taken would have first to pass through the collaborative efforts of all the sub-councils. When perfected they would be submitted to the Spiritual Cabinet, after which they would be passed to the Central Control for their final acceptance and application. In this way, every measure passed would have been considered in its relation to every aspect of living and to every nation.

One member of the Spiritual Cabinet should preside over each of the twelve Councils of twelve, and these Presidents should be interchangeable. Each member of the twelve Councils would himself preside over a subsidiary council of twelve, either a national council, or a council of experts. In this way the cosmic zodiacal pattern of twelve with an overlord or guide, would be carried right through the community.

## CHAPTER VI

# The Council for Economics

IT will be difficult to discuss the Sub-Councils in their order of importance because their work would be closely integrated and interdependant. Many of the Councils would be concerned with at least two of the principal human activities because it will be found that the work needs to be closely dovetailed. The Continental or Central Control would work very intensively with the Council for Agriculture and Industry, in the organizing of the two fundamental conditions of life upon earth, that is to say, with the distribution of population all over the globe and with the allocation of land, the main settlements of communities and their interrelationship and boundaries. Their advice and help would be available to all nations and states who needed more land, who wished for emigration or immigration facilities, or whose population was not in accordance with the scope of their country.

The principles of World Government, founded originally upon the Atlantic Charter, should insist on the right of every man to the necessities of life, the best available chances in education, and the possibility of cultivating his own piece of land. The surveying of the surface of the globe in respect of these needs and the mapping out of a main plan of settlement, having regard to questions of irrigation, water power, atomic energy, afforestation, and right distribution of agricultural and industrial areas, would be part of the work of this collaboration, in which the Council for Economics would also play a big part.

It will probably be best next to outline the work of this latter Council. Money will come to be considered as crystallized power or spiritual energy, and therefore its

manipulation will become a solemn responsibility, closely under the guidance of the Spiritual Council. Economics will have ceased to be mainly connected with finance in peoples' minds, because all that concerns finance now will have undergone such radical changes that the word itself will no longer have the same meaning.

Finance, as we have known it, established a false set of values in the public mind. It was concerned with money and the things that could be bought with money. Money has been considered to be the first thing of value, or the thing that embodied all value in the world. It will later be realized that the thing of value on this earth is the human being, in so far as he is fit and fully developed. World investment will be made in the production of fulfilled human lives. The wealth of the community will be assessed by the number of human beings it embraces who are qualified to carry on and to improve World Government and the development and the exchange of knowledge, art and science between all peoples. Nations, communities and individuals will be valued only by this criterion—their contribution to the whole, not to their environment alone but to mankind.

Economics will be founded upon a quite different basis from hitherto, and be determined by much that will have been demonstrated through the Lend Lease Bill, and its future repercussions. It will be discovered that a system of exchange between peoples of goods and services will, when intelligently developed, gradually cancel out the need for buying and selling with money. It will be realized that the first need from the economic viewpoint, is that every nation and community shall be as self-supporting as possible; the second need is that there shall be no unemployment anywhere. It should be the duty of each nation, therefore, to discover and determine to what extent she can be self-supporting in the matter of food, without impoverishing her soil. This settled, she will secondly maintain full employment according to agreed

standards, by the production of surplus goods or works of art for which she has especial genius or facilities. Most countries will be able to produce a proportion of some products beyond their own needs. This surplus will be passed to a Central Surplus Pool, controlled by the Council for Economics, and there registered in credit to the donor. The donor nation shall state her needs, of things with which she is unable to supply herself, and these needs, contributed to the Pool by other donor nations, shall be passed on to her. Thus no money, as such, need enter into these import and export transactions at all. The stipulation that a community must first be as self-supporting as possible in regard to food will do away with large scale cultivation of any one article, such as sugar, by a population who, living in a small area, must therefore depend upon obtaining much of their food from abroad. The terrible exploitation of native labour and destruction of native home life and the degenerating living conditions which have often been the result of private enterprise will no longer be possible.

The Council for Economics would be assisted by the Continental Council in mapping out a chart of the particular products which represented the especial gifts, capacities and qualities of any one nation. It would be recognized that each division of the community would have a contribution to make to the whole of which it alone would be capable, and that the individuality and life of a nation is an immortal quality engendered by the climatic conditions and subtle forces at work in its own land, and which the hand of man can never permanently deflect or destroy. The effort would be made to encourage to the full the especial qualities and genius of each nation or tribe, and to arrange that the fruits of its unique expression be offered to the world in exchange for such things as it needed from outside. Thus the cultivation of native arts and crafts would be revived. Ancient and mature cultures such as those of the Chinese would not be pushed aside or

forgotten in the scramble to keep pace with modern conditions, as is the danger to-day.

As soon as the profit motive, the competitive ideal, the vested interest and self-interest policies have been removed from public life, people will no longer be persuaded into buying cheap machine-made articles that do not wear—it will be to no one's interest that they should do so. Thus they will soon regain an understanding of classical, beautiful, durable handmade articles of apparel and domestic use, and their tastes will be rapidly developed. The drudgery and monotony and danger to health attendant on the manufacture of thousands of types of machine-made articles will be progressively reduced, as people take more and more to handicrafts and to the production of their own beautiful things. All this will have a deep repercussion on the economic organization, giving rise to conditions utterly different from those of to-day. Many other factors will contribute, of course, to give people far more leisure for the practice of handicrafts than they now have.

The Council for Economics would have the work of planning the arrangements by means of which every child born into the world would be assured of the necessities of life and all the advantages of education. Everyone would have work to do according to their capacities. They would be paid in goods and amenities. Everyone would have the same basic payment no matter what their work was, exclusive, of course, of any expenses incurred in performing the work itself. It would be appreciated that everyone who did his job faithfully and well was of equal service to the community; whether he were farm labourer or professor, crossing sweeper or government leader he would receive the same treatment, the same amenities and the same basic education from his nation; and he would be expected to use his mind in his country's service whatever be his active job. There would be no loss of cast for the practice of any means of livelihood. Everyone, therefore, would have the same buying capacity basically, and the



possibility of furnishing himself with the necessities of life in a beautiful and durable form. As every person would be occupied with more than one job, and would also take part in his own and in World Government, this standard of equality for all men would be fairer than it may sound.

Money as such would revert to its original token value. As the bulk of commerce would be carried on by means of exchange, and individual needs would largely be supplied on the ration-card system, the need for the handling of money would dwindle. There would, of course, be a universal currency the world over. There would be a central 'bank' which decided the value or price chiefly in terms of labour and quality, of all goods produced. This value would probably be described in terms of letters and numbers, the letters representing the quality of work and material and the numbers representing the hours of work entailed.

An Englishman, for example, would make a beautiful pair of shoes, which he would desire to exchange for a fine Chinese Kimono. He would take the shoes to the local 'bank' and their valuers would stamp them with the symbol of their world-wide value, say 'B3'. He would then apply to China through the Broadcasting Service for the exchange of his shoes, let us say two pairs for one Kimono value 'B6'. The transaction would be completed through television or visual wireless, each purchaser being able to see the proffered goods in their natural colours, as will then be possible. The Chinaman and the Englishman would see each other, discuss their goods, give new orders, and become as friendly as if no distance divided them.

The question of taxation will also assume a different guise in a world so differently organized. Everything would belong to the people, who would be actively concerned in the government itself. Therefore the people it would be who allocate goods and labour to the government for the uses to which taxation is now put. A percentage of the produce of the country, before being allocated

to the Surplus Pool, would be put at the disposal of Government for national purposes. Common ownership of the land and all it bears would make any arrangements of this kind practicable and, once again, money would not need to enter into them.

Skilled artisans and workers who wish to see other lands would register with the Government, who can then send them to any country which desires to use their particular talent, for a given period. This type of labour would play the part of currency between nations and would be productive of much increasing brotherhood between all peoples. The family of such a worker could enlist too in this working trip.

The question of labour being cheaper in one country than in another, and of different standards of living which puzzle economists so much to-day, need not exist at this future period. The Surplus Pool would have levelled the standards of living everywhere to a large degree. Where labour was 'cheap' and plentiful it would be diverted to the production of exquisite works of art, so that the value of work produced by such people was levelled up to match that of a smaller and differently situated community. It would not be difficult to arrange this, as the type of native population which has been so disgracefully exploited as cheap labour in the past would be just that most qualified to produce beautiful handicraft.

When once there was expert central world control it would be possible to advise peoples everywhere as to the quantity and nature of their industries, so that they would be guided as to how to organize their life and work in order to take their place on equal terms with other peoples.

The Council for Economics would decide on the contribution which each nation or community would make towards the maintenance of World Government, the Guardian Force and the International Courts of Justice. It may be thought that this responsibility would put a heavy extra weight on the workers' shoulders. This, how-

ever, would not be the case at all. In a well-organized world such a vast amount of time and effort and expenditure would be saved which is now absorbed in stemming universal ill health, repairing the damages of war, and in present wastefulness of organization, that all needed labour would be available without putting a strain on anyone. Better conditions of living would have produced a population capable of performing far more work in less time than is possible now, and scientific appliances would have still further reduced the hours spent on monotonous drudgery.

It is difficult to visualize the workings of our model world from one or two aspects alone. Only when the whole picture is sketched in will its immense possibilities become apparent to us. We must first lay out our blue print in its bare outlines, sparing only a few words for each detail in order that *every* detail will find its place in our plan.

The responsibilities of the Council for Economics having now been generally indicated, we will turn to the Council for Agriculture and industry. Six members of this Council would be responsible for Agricultural Planning, and six for the organization of Industry. The first concern of both these sections would be to work in very closely with the Council for Economics so that their mutual plans for production and distribution would be quite fool-proof.

## CHAPTER VII

# The Council for Agriculture and Industry

THE first concern of the Agricultural Section would be the serious one of preventing soil erosion through large-scale cropping of the land and through the cutting down of trees. It may be that such world-wide ravages will be stopped only just in time. At the present date of writing (1900) the menace is grave indeed.

It will readily be seen that the cure of this type of devastation and the rehabilitation of great tracts of land can only be achieved under the most rigid authority and over a long period. By the time of which we are speaking a good beginning will have been made. The newly formed deserts and dustbowls of America and Africa will have been gradually reduced in size by afforestation and by the introduction of water systems around their borders. This work will also prove successful in the older deserts such as Sahara, on the Russian Steppes, and in other districts where the mud nuisance will be largely overcome, and in districts such as those in China where famines are induced by climatic conditions which will have been found to be alterable by man through intelligent afforestation and other measures.

Only when such problems are treated through a world-wide planning scheme and from a highly scientific angle can it be hoped to produce radical changes in climate and in desert-making conditions, but eventually it can and will be done.

The Spiritual Cabinet will encourage the Research Panel to do much work on this subject, until finally they are

able to prove the truth of many revolutionary ideas to the Agricultural Council and to mankind. The Earth, is indeed, a living entity in a certain sense of the word, a Being who pursues His course of evolution and achievement as courageously and as inevitably as do all other living creatures. They will prove also that man bears a very special, intimate and fundamental relationship to the life of the planet—that there is a close interdependence between the morals, motives and acts of mankind and the reactions in climatic terms, of the planet to themselves.

They will realize the fact that planet and man can and should work hand in hand, so to speak, to their mutual benefit and understanding; and that the majority of cataclysms, earthquakes, droughts and floods are in actuality man-made.

The past unfortunate period of ignorant self-interest resulting in private enterprise, which has among other disasters, exploited parts of the planet to the extent of flaying the surface of its layer of fertile earth which has taken aeons to build up, will be found to have given all of mankind a serious set-back. It will be necessary for the people fully to realize that this is so, and therefore to subscribe to a patient and lengthy process of renovation of the soil. When fine new laws are made, only half the battle is won. If people do not understand their value and feel no personal responsibility, they go against these laws with every subtle act and thought in their power, often producing new complications and conditions worse than those which it is being attempted to improve. Only when man begins to feel a personal obligation towards his host, the planet, and cultivates an honourable consideration in all his acts for the good of the earth as well as for his own benefit, will real harmony begin to exist between humanity and the elements, especially in respect of those subtle conditions which produce some of the diseases and epidemics which are continuing to baffle science.

It will come to be realized that the habit of older

civilizations and of intuitive primitive peoples of investing the earth, the sun and the forces of nature with the characters of deities and worshipping them as such, was not altogether one of ignorance. It will occur to people eventually that the fact of acknowledging one God over all should not necessitate denying the existence of all the major and minor deities whom many believed that He created in order to develop and run the universe, and who are mentioned under various names in all Bibles. The realization of these things will have a revolutionary effect on agriculture which will come to be regarded as in the nature of a religious activity, a sacred and even a daring responsibility affecting great and subtle Lives, and requiring of man the utmost wisdom and science and devotion of which he is capable.

All agricultural workers will therefore reach a high social status. Labour on the land will be treated as a privilege, as a kind of devotional physical culture, and no-one will submit to being deprived of his share in it. The drudgery which is entailed when only a few of the community perform the whole of this service will disappear when it is shared by all. Close co-operation between agriculture and industry will be the rule. It will be so arranged that no person spends his whole time on any one job, but that he works partly in the open air and partly in the factory or office, and partly in the home. The necessity for only quite short hours of labour will allow of this.

We have said that all the community will perform their share in World Government and in the government of the country to which they belong. Any agricultural or industrial worker would have the opportunity to qualify for this. He should be enabled to work for the World Government secretariat even from the heart of his farm or factory. Television and wireless and a comprehensive air-mail service will enable him thus to serve almost as though he were within the Government walls.

At the present time the character of a fine singer, artist

or scientist can be marred by the necessary self-absorption in his own work and self-preservation in respect of his career, by jealousy, ignorance and other pathological characteristics; whilst that of the agricultural and industrial worker can be crippled by sheer boredom, monotony and lack of education. Our ideal world would demand a share of responsible world-work from every individual who would be kept psychologically healthy by such interesting and selfless service. For although it will be a world of plenty, no one should get something for nothing.

The Agricultural and Industrial Council should work closely with the Health Council and the Town and Country Planning Council, so that labour conditions, planning of factories and farms, and the growing and preparing of food would all be conducive to health and well-being. The Council for Economics would guide in the matter of choice of goods and output.

The Spiritual Cabinet would bring forward the ancient law of the cycle of seven, the seventh period being one of rest and change. The symbology of God's rest upon the seventh day will be understood, and this rhythm should be applied to the laws of living. The ancient scientific laws of the Hebrews should be studied by the Research Panel. Especially should that one which stipulated that the ground must lie fallow every seventh year be revived. The Agricultural Council should organize stores of food for the seventh year, and the Industrial members should arrange for a complete change of occupation for every individual during every seventh year. Naturally, in both cases these periods would be staggered.

Therefore in the life of every human being every seventh year would be one of rest and change. This means that a seventh part of the community would thus be occupied every year. Each person could look forward to his seventh, fourteenth, twenty-first year and so on, as welcome landmarks in his life, which nothing would be allowed to spoil. Such holiday years need not be useless

from the community's point of view, as the person could be sent abroad on a year's tour or visit, for the purpose of cementing international friendships, studying world conditions, spreading new ideas, practising languages, and enjoying the stimulating art of making new friends abroad.

Every seventh year the Governments would likewise take pause, consider their own progress, go through a process of re-election, re-arrangement and rest.

All this organization would be founded upon the belief that man was not made for work, but work for man, and that the aim of all living is to allow man to reach his highest ethical and intellectual development in order to be of service to the cause of progress.

The importance of the goodwill of every single human being in this respect would be brought home to them. Not merely the service of their hands but that of their hearts and minds would be held in esteem as the riches of the community.

Those responsible for the organizing of industry would bear in mind these same ideals. Factories would be buildings of beauty in which noise was eliminated, and in which where possible, education by television would be carried on while the workers pursued any automatic tasks. Factories would be set in the midst of the collective farms or allotments. These would be worked by the factory hands and their families. Hours of factory work would alternate with outdoor labour, and the shifts would be of comparatively short duration. At the present time it is believed that the men who do especially skilled jobs are so hard to come by and to train that they are kept at it as long as possible. But future conditions will produce such an improved state of health and morale that the intelligence, speed and deftness of the workers will be far ahead of to-day.

There would be practically no drain through absenteeism and illness. Another reason for the close proximity of factory and farm would be that the same electrical power



which runs the factory can serve labour-saving devices on the land and that the factory building can also do canning packing, produce tools, run canteens, heat glasshouses, and combine in a hundred ways to save time, space, energy and expense. The workers' homes could be grouped on the allotment or farm land and it could be so arranged that where possible everyone was within walking distance of his work.

Collective farming could be grouped together over very large areas, so that expensive machinery and labour could be shared. This would allow of herds and flocks being shared also by large communities and therefore being grazed over big and varied areas of country. This would ensure of a more natural and healthy and comparatively free life for the animals, thus eliminating disease to an extent not hitherto possible. It would also provide for natural fertilization over all cultivated land, where of course intelligent rotation of crops and pasture would be practised.

The declaration at the beginning of the Old Testament that fruit and nuts are the true food of man will have been gradually finding its response in human awareness. As we have stated, the first requirement of any country will be to make herself as self-supporting in the matter of food as is possible. The extravagant and unhealthy method of meat-eating and of using land and shipping and foodstuffs to produce comparatively tiny quantities of flesh food will have joined with other barbarities of the past. An intensive growing of fruit and nut trees will have produced a delicious and invigorating and purifying diet sufficient for all. Added to an intelligent preparation of grain foods and vegetables, the nourishment of the people will acquire a more poetic and colourful character. The labour of cooking will be more than halved, and most of its more greasy unpleasant aspects will be eliminated. Various gadgets and devices will allow of household work being simplified out of all recognition, and men, women and children will

all do their share. The present practice of a woman working herself to death alone in her home, whilst her husband slogs monotonously all day in the office, factory or mine, and the children cram all day at school, will no longer exist. Hours of work and study will be shorter and whole families will be able to enjoy part of their outdoor labour, education and housework together.

A percentage of all labour and its fruits should be put to the credit of Government, instead of to taxation. The idea that the Government must have money will have long since passed away. The International system of exchange of goods and labour and education could be applied to all needs. This elimination of the money problem will seem incomprehensible now to those accustomed to think in the usual terms of finance. But even to-day it is being pointed out that as everything needed for the prosecution of the war was produced irrespective of money, the same could be done in times of peace. It will not be long before the blinkers fall from people's eyes in this respect. A system similar to the ration card system will be in use, and everyone will contribute towards general national needs as controlled by Government. They will contribute with either goods, manual or mental work, and in all cases take their share in the processes of their own governing.

The psychological knowledge of man will have made very extensive progress. It will be understood, as Shakespeare knew full well, that the human being goes through seven distinct stages of development of seven years each: by which time, at the age of 49, he reaches mental maturity, in respect of his higher mind. Therefore his greatest contributions to posterity, of experience, judgment, originality and moral force will be expected of him from the age of fifty. After that age, therefore, he will be relieved of the more monotonous and automatic side of his work, and passed into spheres of activity more suited to his age. For instance, a farmer would at fifty be passed out of ordinary farming work either into an experimental or organizing

farming station, or he would become an instructor or farming correspondent, or enter full government service as a farming representative. A woman dressmaker at fifty would give up her scissors, and pass into the ranks of instructresses, lecturers or organizers in her profession, or she would take government service for the organizing of the whole subject of attire. In the same way the understanding of the three psychological phases of intensive development through which the young pass up to the age of twenty-one will result in a different method of upbringing altogether from that which obtains to-day.

Every chance will be given to the rapidly expanding and growing character. Cramming with facts for an intensive few years of school discipline will not take place. Nor will the practice of pushing youngsters into jobs for which only a superficial and condensed training has been given.

Education will be a lifelong process developed unhurriedly. Work will be approached with joy, pride and an intense interest. This will easily be possible when hours are never long enough to fatigue, and constant developments and changes are the rule.

## CHAPTER VIII

# The Council for Town and Country Planning

**M**EN highly skilled in radiology, metallurgy and the varying conditions to be found all over the earth's surface should determine which districts are the least suitable for human habitation. A great many cancer and tubercular spots, i.e. old towns and villages situated on soil or near minerals or water conducive to physical disharmony, and in which the habit and atmosphere of disease has thickly accumulated, will be razed to the ground. The sites will be thoroughly cleansed and treated, and used in future for aerodromes, or other activities for which they will be harmless. All over the world these disease spots will be recognized and cleared away, and the community moved to new modern quarters built on fresh clean ground.

The Council for Town and Country Planning should work with the Central Control at the allocation of land, and plan its development with respect, not to national boundaries, but to the network of waterpower constructions covering the continents. Conceived on a world-wide scale the scheme of power from the harnessing of the greatest of the tides and waterfalls will electrify all the inhabited surface of the globe. It will be basically an international service, mapped out together with a widespread irrigation system. The Council would therefore have this comprehensive scheme as a foundation for their work.

One of the first things to be done will be the dividing up of the largest and most congested of the towns into small

compact community towns surrounded by green belts. People will be encouraged to move outwards to the new model community towns and villages. Gradually buildings and land will form a harmonious scheme. Buildings will always be set in gardens and allotments. On all suitable walls fruit and nut trees should climb. At blossom time towns would appear to be *en fête* with their festooned houses. A great deal of the heavy traffic should pass underground on a system which should combine with the underground trains.

The whole country or state should be divided into these community towns or districts. Each community District should contain a certain average number of people, a town or several villages, and an air service. Each community district should be as far as possible self-supporting and self-governing. All employment shall if possible be obtained in one's own district and within walking distance of one's home. The local factory which will of course be beautiful, noiseless and the centre of many joyful activities, should be set in playing fields, allotments and gardens, in which also could be grouped the other buildings of the community. Near to the factory should be found the local health centre, the colleges, and art buildings. The activities of all these should be largely combined and inter-related. They should surround a large swimming bath with a sliding roof. This block of four buildings could cater for health, physical culture, domestic hygiene, social relaxation, arts and crafts and community feeding. Here families and friends could enjoy life together or separately as they chose, and have all the amenities and delights of living to their hand, without wasting energy, time and money in milling and crushing about seeking entertainment as they now do.

The pride of each community town should be its church; but this also could be a composite building guarding those other activities which will have become the first care of religious bodies. Men of all denominations

could be made to feel at home in the one building, which could also house local law and justice. It should have become the habit to pray and meditate in preparation for the sacred responsibility of dispensing government and justice. Men and women should pass, thus refreshed and quietened, into airy courtrooms where their work would form tributaries of the main work both of their national government and of World Government, by means of the close co-operation afforded by television.

Collective farming and collective industrial work should be the rule. Every community would thus be as self-supporting in all respects as possible, after which all surplus production would be registered into the local Community Pool. The local government would draw from this what it needed for local government service, improvements and repairs. The rest of the Pool contents would be passed to the national government. After they in their turn had drawn from it the agreed needs for their activities, the remainder of the Pool contents, which in most cases would still be considerable, would be passed to the International Surplus Pool. With this contribution would go a request for those needs which the nation or state could not produce for itself.

The contributions to the Surplus Pool should be studied each year by experts on world-wide needs, and suggestions passed on. For example, would Country B be prepared to produce so many more shoes, and so many less cycles? or so many more tons of tomatoes and so many less of rice? If this is not convenient or possible, another country would be approached instead. In this way the balancing of produce could be kept to just what is needed. Future methods of storage and preservation would make the putting aside of world stocks for the fallow years, or for emergency caused by crop failures an easy matter.

Towns and large districts would be planned as one unit. In the more populated districts the streets would be laid out in medium-sized blocks of flats, all of the same height,

with flat balconied roofs. All roof space would be utilized, and contain attractive children's playgrounds with sun-light crèches, well-stocked salad and fruit gardens, green-houses heated from the central heating plant in the building, and swimming pools to which fresh sea-water was supplied, by pipe-line from the nearest coast. These roof gardens would be linked to each other by transparent plastic bridges. In this way families would be able to lead healthful and delightful existences without having to make long journeys or spend any time going to and from their playgrounds.

In the buildings themselves, heating, lighting (this is to say atomic energy) and pure water would all be supplied on a central all-in government system, the same for everyone and state-provided. As regards other services, such as bread, milk, laundry, mail, and essential food-stuffs, they would not, as now, be delivered by hand, necessitating thousands of little vans. Instead, there would be a system if pneumatic tubes and shafts along which all these services could function, thus saving an incredible amount of labour and time. There would also be a vacuum cleaning service for buildings, outside and inside; the whole outfit, on wheels, being able to pass in from the street and up and down in the lifts as required. Walls would be sound-proofed, and vermin-proofed. Television, in colour as it then will be, should be included in the state fixtures supplied to every family. It would be controlled so that no person's set could be audible to his neighbours. Television will be largely used for educational purposes in the home.

All these amenities should be under the care of the Town and Country Planning Council. They will not be considered as luxuries, but as necessary labour-saving and educational facilities. Of course this Council would work in very closely with the Council for Science and its application, which latter will come next on our list for consideration.

The Council for Science would have a double task, that of studying and assisting the work of all scientists and inventors, and of arranging for their discoveries to be properly applied and embodied in the life of the community. The main Council of Science within World Government would of course be linked up with its subsidiary counterparts in every country. All inventions and discoveries will belong to the people everywhere. It will no longer be possible for them to be bought up and hidden by 'vested interests'. They will be under the control of the Councils who should see that industrial conditions are not upset and that no one suffers inconvenience through the application of any new invention. The fear which obtains to-day, that a new invention will throw thousands out of employment and disorganize social economy and 'big business' will be a thing of the past. The progress of science will be thrillingly shared by an instructed public, many members of whom will contribute to the work. Anyone who gives outstanding service in either science, education or the arts, should wear some kind of 'Honoured World Citizen' Badge, and thus be recognized and received wherever he travels. This could take the place of many of the titles and medals bestowed to-day.

Science will be most earnestly applied to the cultivation of all knowledge, habits, and devices which are labour-saving, health-building, and which foster constructive thinking. Spoon-fed entertainment and any practices which tend to make people 'soft', lazy and unthinking, will be discouraged. Thus the Council for Science would have to work in close co-operation with the Council for Education and Psychology. This latter double Council would have an exceedingly responsible task, for it will be realized that the whole fabric of civilization depends first and foremost upon the right understanding and application of education. No reforms can be considered lasting, nothing can be safe from deterioration, degradation or misuse, unless the people themselves are



educated and trained so that they may move constantly in a progressive direction and be imbued with a high honest ambition and an ideal conception of their own destiny and development. It is not sufficient to train the few to be fine leaders and teachers of the people. Rather it is the people who should be trained to seek and recognize and insist upon the nomination of fine leaders, and to pass on these their highest ideals to their little children.

The pivot, the hub, the cornerstone of the World Government should be the Spiritual Cabinet. This, the Church in action, the Church taking its true and rightful place as the guide and the motivator of all activity, would be the model upon which all else is built. The National and State Governments would all be modelled on this ideal, having their own Spiritual Cabinets at the head of their Councils. The Law and Governmental courtrooms of each Community District should be founded upon the same safe basis. Their work would be ranged under the wing of the Church as it then exists, and the right frame of mind would be evoked through preliminary prayer or meditation. All Christians would believe that they were thus producing conditions in which Christ could guide and lead them in their efforts. Buddhists, working along the same lines, would feel sure of living in accordance with and under the inspiration of the Buddha; and the same would apply to followers of all great world religions; for it will long have been recognized that the following of the fundamental teachings of any of them will lead men ever forward to the self-same goal.

## CHAPTER IX

# The Councils for Psychology and Education

**R**ELIGION, spiritual ethics, or whatever it is then called, will obviously be the basis upon which all education is founded. The second consideration will be the manner of its presentation and application, and this will be planned in the sphere of practical psychology. This latter science, with its offshoot, psycho-analysis, will have developed out of all knowledge. The Research Panel will have clarified an enormous amount of ancient teaching on the constitution of man, and modern science will have thrown much further light upon it. The belief in reincarnation, or in a state of continuing existence and development through cycles of life and death, which has been accepted by the great bulk of mankind throughout the larger part of its history, will have become widespread. Science will have brought to light much that will cause this to be so, and man's own development will have completed it.

It will be recognized that the teachings of Reincarnation as they originally existed in the great religions including early Christianity, and as they were the basis of belief in the finest of the old civilizations, provide an explanation of the Plan of Creation and of the development and destiny of mankind compatible with the conception of a God of both Love and Justice. The assertion that every human being makes slow but sure progress through trial and error in many successive lives, and that thus all chances and all conditions and all experience are eventually the lot of all men and animals, and that it is a person's own

soul which decides by what type of experience he will best grow and progress; the belief that every man will thus have his especial part to play and that all men, no matter what their present status, are thus of an equal interest and potentiality to God and to their fellows—these beliefs will form a framework of teaching which will foster in every human being idealism, content, patience, interest and energy. Within themselves men will begin to sense the logic and the veracity of these hidden mysteries, because their own inner sensitivities will have gone through great development, and because science will uncover much that will be enlightening in this respect, and most of all because the practice of brotherhood and therefore of love and understanding which is coming to birth on a large scale in the world to-day will break down those ancient inhibitions which prevent the emergence of certain realizations and awarenesses.

The foundation of education should therefore be psychology, interpreted through spiritual laws and spiritual lore. The first need will be to teach the child what he is, why he is and what lies before him. If a vision and an ideal is held up to him in his earliest years, a foundation is laid upon which his character can build up securely and in the best possible direction. He must be taught, paradoxically, both the importance of his own individuality and contribution to life, and of the art of merging his effort and forgetting his ego in selfless group work for the good of all. When those two ideals are once impressed on the child, the tone and quality of a whole generation will be stepped up in a quick forward movement of progress, and all other improvements and amenities which it is desired to introduce will be received and made the most of with intelligence and enthusiasm.

Until this great educational step has basically been taken the masses will remain—just masses! heavy, difficult to move and to awaken, slow to progress as human beings in spite of all the inventions in the world. But once

the explanation and essential trend of human living has thus been clarified, the next step will be the practice of psychology itself, as it will then exist. Together the psychologist and the child will study the latter's make-up, his talents, disabilities, character and disposition. The child will be given a loving understanding of himself, the material with which he has to work, and a vision of what he might make of it. Instead of being crammed with dead dates and facts, and left to struggle alone—or under bad influences—through difficult psychological phases, the child will get a grasp of what lies before him, and will look forward to his life as an adventure and a challenge over which he intends to triumph. In terms suited to the growing temperament, the picture should be filled in for him as he develops. The science of physical culture, the sacred trust of sex, the untold powers of the mind, the illimitable possibilities of the spirit and the final goal of oneness with the Creator, the Mind behind it all, should be revealed to him step by step.

Would such a child, who was at the same time brought up in clean, healthy and joyful family conditions, be liable to be dirty, thieving, lazy, apathetic or ignorant? I think it hardly likely, and I believe that by the comparatively simple and costless process of inaugurating such teaching at once in all schools a vast improvement in health, vitality and morality would be seen in one generation. In this way a country would be investing in its true and living wealth—the *quality* of its people—and false standards of wealth such as manipulated money, sweated labour, unfair possession of land etc. would have no further place.

As, in our ideal world, education would have become a life-long process, the aim of the instruction of children would not be to cram them with sets of facts which were to last them a life-time. It would rather be an effort to make them understand the *purpose* of education, its scope, their own special aptitudes, and the ways in which they

may choose to play their own part in their development. Education would become a pleasure and an adventure, not a drudgery. It should be shared by parents and children. The chief aim should be to develop the powers of reasoning and constructive thinking. Inventiveness, initiative, and a full understanding of the way in which the life of the whole community of humanity is being run, should be the first essential results looked for in education. Factual education will largely take place through the cinema and television, and thus the pick of the world's teachers will be at the service of every student. Science will come to the assistance of education by providing a wireless device which everyone can wear and by means of which they can tune in individually to educational programmes which are yet unheard by those sitting next to them. Thus, children as well as adults can carry on with their studies whilst engaged in any automatic occupation in factory or field.

However, education should not only be fed to people in this way. The principle that knowledge should be passed on before more is acquired will be well understood. For one week of every month the student should have to play the part of teacher, and coach and help forward those many who need to cover the ground several times both in psychological and factual education. The more advanced of the students should each have pupils amongst the less quick, and these in turn should have to coach those who are slower still. If a child should have to coach his own parent in any particular subject this would be a cause of delight and stimulation to both. There should be small local councils held at which child, parent, youth and schoolmaster together would consider and exchange ideas and work out improvements. Any antagonism between any sex or age or office would be despised.

The science of government should be an intrinsic part of all training. From childhood the student would be gaining a knowledge of government as it is being carried

forward in the World Government, the national government and the running of his immediate Community District. He would be required to contribute regular essays, and his ideas would be carefully considered and passed through to the Councils if they so merited. From any age, therefore, the citizen should give his contribution of attention and thought to his own governing and could even play a part in it. The clear honest vision of a child and his imaginative talents would be considered as part of the riches of the community and made use of when the occasion arises.

Nowadays childhood is considered to be the period for an odd mixture of irresponsible joy and hard cramming, and adulthood the period of joyless responsibility and no more learning! In the future all ages should be dedicated to *joyful* responsibility and *leisurely* study. Nowadays religion is shut off into its own compartment and education into another; whilst everyday life is largely divorced from either. In the future it should be impossible to say where religion, education and daily living begin or end—they must fuse so perfectly that the very words cease to have so circumscribed a meaning.

Both the words 'religion' and 'education' will come to seem synonymous with the word 'life', because living will be an expression of religion and a process of education in all its aspects. The continued speeding up of the tempo of living, the successive impingements upon the human mechanism of the many rays located and used by science, such as violet ray, X-Ray, wireless, television, 'cosmic' and many more still to come, will inevitably produce results in the human psyche. People will become increasingly sensitive to this intangible side of life.

Little by little the delicate human nerve apparatus will develop response to the stimulation of the various rays in use. Just as the striking of a note will cause other instruments keyed to that same note to respond, so the continual use of wireless, for instance, will gradually cause that

which corresponds to wireless in the human make-up to be stimulated into life and activity also. By this I refer to the latent power of telepathy which is known to exist in most human beings. The practice of brotherhood among men, with the emergence of World Government as its demonstration, will add to the release of the new telepathic powers, by causing the breaking up of a great number of crystallized national and social inhibitions. In a world without vested interests and secret political and business intrigues, men will no longer have the same reasons for concealing their thoughts and acts. A new frankness and a new understanding will open up between them, and those disharmonies and mental barriers which have so far prevented natural telepathy will be removed.

Telepathy will increase to such an extent that it will become an activity to be taken into account and brought into use in many ways. Training in telepathy will be included in education, and more particularly in the religious side of education. In forming the World Government and in establishing the rule of equality and justice for all men the world over, humanity will have begun to live and express the true principles of Christianity at last. It will have been done by the opening up of the human heart to the flow of the Christ love latent within it, and to that which corresponds to the Christ love in the conceptions of other religions. Love and the will to love shall come to life in the hearts of the community in a way that has never happened before in history.

For love in its real ultimate non-possessive sense has never yet been understood or practised. To love means to unite with God's creative will and ideas, and therefore to unite in mind with their expression in all living things. To love in the real sense must mean to identify oneself with the object loved, to become one with it and to feel and think as it does. That is why it is said that love is IDENTIFICATION. It will readily be seen that when such a love

becomes possible between human beings in general, telepathy is the immediate and natural result. People can then tune in to each other at will and exchange ideas and information with increasing facility. In the same way it will be understood how such telepathy can and will develop between men and animals. When the present innumerable ways in which men torture, exploit and misuse animals have passed away, barriers between the two kingdoms, fears and inhibitions, will dissolve and a measure of telepathic communication will begin to grow up between them.

All animal lovers will be able to accept this suggestion fairly easily; but it will perhaps be less easy for the lovers of flowers and trees to understand that a fair degree of communication will be possible here too. In fact psychologists, working with the help of the Spiritual Research Council, will come to understand the scientific foundations for the age-old practice of meditation in this connection. They will learn that by training the mind to concentrate in a truly one-pointed way, especially when cleansed and freed by the purifying influence of spiritual love, and using its power of identification upon any subject, information about that subject will flow into the mind. Telepathy will have been brought into play between that subject and the mind.

People will thus learn that all objects and qualities and activities are imbued with a life of their own because they are, as are human beings, the expression of a living Divine Mind; and that therefore it is no more remarkable for the human mind to draw information from a tree about itself, or from a dog, a piece of music, a geometrical figure or a crystal, than from a fellow man. It will be realized that in fact all inspiration, all inventive and creative genius, all discoveries, do come from just this activity—a love of the subject so intense that it ceases to be personal and enclosed in the personal ring-pass-not, and escapes instead into the act of *identification* with the



subject to the extent of literally sharing its awareness and life.

Psychologists will work on this entirely new aspect of telepathy as on an intrinsic ingredient of living and will embody it in the education of the future. A little imagination will bring to light the implications and possibilities here suggested. Students would be trained to obtain what knowledge they could about any given subject through the channel of their own minds before using any books or attending lectures. Quarrels and disharmonies between people would be put right through the use of telepathy. The angered person could be trained to go apart alone and identify himself with the heart of the offending one. He must then write an essay on the exact state of his opponent's mind. He would soon evidence such deep understanding that the resentment would melt feebly away, and an increased affection would result, especially if the practice had been undertaken by both parties concurrently.

Telepathy between judge, jury, witnesses and accused will become so strong that the blind process of justice as we know it will give place to a very different procedure. It will be apparent to all when there is any attempt at concealment, whereas now a man executed for the most horrible of crimes can still leave behind uncertainty as to his guilt.

Obviously under these future conditions the telepathy and understanding between parents and children will be very beautiful indeed, holding a quality never met with in present time, when parents and offspring are often antagonistic, mentally strangers to each other, and warped by the most astonishing inhibitions and perversions.

## CHAPTER X

# Racial and Planetary Psychology

THE Central World Council for Psychology and Education will study collective racial psychology very carefully, working with the International Council. They will together build up a chart assessing the particular characteristics, qualities and potentialities of each race, each nation and the land which it inhabits, its climate and its atmosphere. They would endeavour to determine from this study what are those talents, qualities and products which are the more especial expressions of that particular nation and its land, in contradistinction to those of any other land. The nation in question would give earnest assistance in this work. The question to be determined would be: What, for instance, is the particular genius of France—what is the especial message, expressed by the particular gift or gifts, which is the indication of the true soul of France? Does it lie in literature, in reasoning power, in art? What, also, is the particular expression of the hands of France? In what handicraft does she excel, in what industry is she more perfect than any other country? What, also is the especial gift of the soil of France? Would it be wine? and what else?

Questions such as these would be applied earnestly and impartially to all countries, states and communities. The listed results would be placed alongside a list of the world's needs, and the two compared. The chart would then be worked out in order to discover just what each country, after having become as self-supporting as possible, could offer to the world as her unique contribution, intellectually, artistically, and industrially. Secondly, those things which she needed and was unable to produce for herself

would be determined. Her contributions would pass to the rest of the world through the Central Exchange and the Surplus Pool as we have said, and she would draw her needs through this source also. Care would be taken to lay emphasis in this manner upon the individuality, the particular genius of each nation or state. China, for instance, might show great aptitude in the manufacture of spades and shovels, but not much encouragement would be given to this! Rather, the world would require from China that priceless taste expressed in porcelain, embroidery and carving; it would require the ballast of China's philosophy, tolerance, patience and humour. Everybody, everywhere could make a *few* spades! Monotonous work could be equally divided amongst those who were incapable of producing Chinese art, to which she should dedicate herself. And in return the world would be ready to guarantee to China the maximum standard of living.

Would there be some little country or island handicapped because of its rocky soilless surface? The Guardian Air Fleet belonging to World Government, could deposit rich soil thereon on its return journey from victualling needy districts. Nothing would be impossible under a world organization, and such acts would be repaid a thousandfold.

It will be seen that in such a world organization the closest welding together of the nations in co-operation and government could be accomplished without detracting in any way from the individuality and *wholeness* of any of them. Rather, the natural genius in each case would be emphasized and appreciated by the rest of the world. The particular characteristics, for instance, of the German people, which have caused them to become a prey to the ambition of evil leaders and to put a concerted sacrifice at the disposal of a man like Hitler, would be diverted into constructive channels through which devoted service would be given by Germany to the rest of the world.

The power to consider a nation as an individual entity

possessed of a soul, personality and unique genius, would grow as it was helped by the studies and findings of the Research Panel. Finally it would evolve to the larger consideration of the planet as a great individual entity possessed of a soul and personality, and being a macrocism of which man is a microcosm, and being in its turn a microcism to the macrocism of the universe. The resemblances between the human, the national and the planetary being will be gradually understood. This will come about through the linking of the modern science of the endocrine glands with the ancient Wisdom Teaching on the centres of force in man's body through which cosmic radiations play and which are located behind the glands.

These 'chakras' or psychic centres, it will be discovered, exist also in the body or country of a nation, and on a grander scale in the body of a planet. Human beings, nations or planets are held together by the magnetic pole of their living individualities, with its actual positive and negative aspects. In the human being this gives us the right-(handed) side as the positive masculine side of energetic action, and the left-(heart) side as the 'negative' feminine side of stored love-wisdom. In the national body these aspects exist although less obviously, but in the planetary body the polarization is easy to see. We have the oriental East as the 'feminine' love-wisdom side which has given us nearly all the great religions and much else besides, and we have the occidental West, the masculine positive side which puts into energetic action all progressive discovery and innovation.

The psychic centres in a human being include the head centre (will and power), the heart centre (love-wisdom) and the throat centre (creative activity), these being the reflections and channels of the Divine Trinity. These centres have their correspondence in the land of each country, and in such a district a characteristic town will grow up. Of these one might instance London—expressing will-power-government, and representing the head-centre

of England; or of Geneva representing, we can conclude, the heart centre of love-wisdom; or of New York, representing, we can guess, the throat-centre of creative activity.

In the planet we will find the continents themselves expressing the different aspects or organs ruled by the centres, and here again we can guess at the cities which are actually located over the psychic centres. In the parts where East and West merge, such as the Mediterranean, we see at certain periods the sublime flowering of a true blending of Eastern feminine wisdom and Western masculine creativity, as in the Arabian, Greek and Italian cultures, with their lasting contribution to man's knowledge. All this fascinating study belongs in the realm of future psychology, and upon its success will depend a correct understanding of world trends, possibilities and potentialities.

Another vital aspect of psychology will be man's relationship to the other kingdoms of nature, and the significance of his exact place upon the ladder of evolution. These great mysteries will gradually be unveiled. As people master their unnatural cruelty to animals and to each other and cease to blind and clog their senses with fear and self-interest, they will grow ever more aware of the sentient consciousness and developing character at work in animal, vegetable and mineral life. No longer will man take it for granted that he is the only being who can think. Humbly will he come to recognize thought and feeling in all the other kingdoms, and to share the feeling and exchange the thought.

The profound knowledge in the possession of plants and animals will one day be at his disposal. He will give to them of that which he has and they have not. He will understand his mission of fostering their progress on the path of evolution. The communication and co-operation between the kingdoms, including man, will be a thrilling and a lovely thing, and will make living an experience of

poetic beauty instead of, as now, an existence marred by cruelty, exploitation and stupidity resulting in disease, want and war.

The fact that man contains in his own body and character the whole embodied story of mineral, animal and vegetable evolution, and that within the circumference of his own aura he transmutes it all into the world of mind, to which it would otherwise have no access, is a deep and wonderful subject to which we can only give passing reference here. It will however, indicate the vast possibilities of the future all-embracing science of psychology.

It will be seen that the Councils of Education, Health, Psychology and Religion would dovetail so closely in their work that it is hard to write of any of them separately. For instance, the Council for Psychology would work with the Council for Art and Culture and also with the Council for Social Law. The power and the opportunity to express the self in expert creative art of some kind will be considered to be the birthright of every human being and an ingredient of a normal healthy life.

The outlook on crime will have utterly changed. When a crime is committed the blame will largely be laid at the door of those whose lives were the most closely connected with the delinquent's. People will have learnt to *take the blame*, to hold the attitude that no one is a criminal from choice, but that a long chain of circumstances, heredity, upbringing, employment, health, and a succession of misunderstandings, bad teaching, little unfairnesses, or pure lack of friendly interest and 'give and take', often produce as their net result—a dangerous criminal. Crime will be considered as the result of poor psychology and half-hearted love on the part of the community concerned. It is hardly necessary to mention that the death penalty will be remembered only as a barbarism of the past due to pure ignorance of certain facts.

A criminal or an idler will be recognized as a sick individual offering a splendid chance for wise help. Instead of

being incarcerated with fellow unfortunates in the awful atmosphere of a prison, the future 'criminal' will be much in demand. The finest type of psychologists or religionists will offer him sanctuary and earnest help, so that, living in the radiations of such understanding and integrity the miscreant will have the best possible chance of facing and conquering his failings and wrong attitudes.

As regards criminals who come within the realm of lunacy, they will of course be in the care of doctors and psychics or clairvoyants, who will by then have far greater knowledge and more efficacious forms of treatment than is possible to-day. The doctor of future times will study the science of the soul. He will understand the innumerable phases through which the human character may have to progress as first of all the personality is integrated and perfected, and later the soul strives to gain control of all the rest. The many difficult patches which have to be negotiated on the way, resulting in split personality, obsessions, depressions, overstimulation, and various forms of ill-health, will all gradually be understood for what they essentially are, both by doctor and patient, and wisely treated in ways not available to us yet.

The first indications of such treatments can, however, be already seen in the new work being done by to-day's pioneers in the realms of psychic healing, treatment through colour, and through a variety of radiations, psycho-analysis, biochemistry, alchemy and other fascinating forms of research work which merit a book to themselves.

## CHAPTER XI

# The Council for Social and International Law

**I**N the future it will be impossible to draw the line between the work of scientist, healer and teacher. Their findings will synthesize ever more closely, bringing successive simplifications and illumination. The contributions of all these branches of research would be used by the Council for Social Law, whose work in conjunction with International Law and with the psychologists would be to establish a code and an ideal everywhere which would reduce the necessity for legal control to a minimum.

The attitude towards marriage has hitherto varied considerably in different parts of the world. Polygamy and monogamy are considered respectively to be of Eastern and Western origin. What will be the future approach to this subject, at a time when all else will receive broader and fairer treatment? Will it be thought that monogamy is too possessive and separatist, and that it belongs to the era of narrow nationalism and sovereignty? Obviously the attitude to sex will also have changed in those future days when the health and psychological stamina and understanding of the people will have improved out of all recognition. When at last peoples' creative and poetic gifts are given a free and enthusiastic outlet the problem of sex will be halved right away. Control of this problem through the natural means of happy fulfilled lives full of interest, will result in smaller families and no unloved children.

All the amenities and improvements which we have suggested in these chapters will foster in men and women those high ideals and devotion to duty and to progress



which are their natural birthright. Promiscuity will have no lure because people will have too much to thrill, engross and occupy them. Besides this, there will emerge a world of knowledge about the activities of many kinds which people experience during sleep, and of which they will gradually become aware. When it is realized what precious teaching and development can be obtained during the body's slumber by its travelling occupant in the worlds of the mind, sleep will occupy a new and pre-eminent place in the daily life. Because of this, people will lose interest in the petty little physical excesses, such as late hours, drink and much of the 'spoon-fed' entertainment which wastes their time to-day.

The idea that an unmarried person of either sex should have to remain childless will seem far-fetched before many years have passed; whilst the possibility of any business or state concern forbidding marriage to their employees will be considered criminally insane and right in the face of the community's requirements of its citizens.

Even the attitude towards Law itself will have changed. In the dim past the laws of the earliest great civilizations were founded upon the ultimate Divine Principles and Laws which were at work behind all manifesting life, and which were earnestly studied by the priesthood who were usually the law-makers by virtue of that same study. To-day many of those old laws would still be invaluable but for the fact that although they have stood the test of time they have been cumbered up by a succession of haphazard man-made laws which depended not upon the Ageless Wisdom for their worth, but upon the mood of some rather mediocre Government.

In the future man-made laws as such will not be admissible. The requirement will be for an understanding of the laws of evolution and of the laws used by the Hierarchy, and of their adaptation to the needs of World Government. The astrology of the future, which will be built up and rediscovered by biochemists, radiologists and scientists

together, will make plain the rhythms, cycles and qualities which form and run this solar system. The Space of the hemisphere is divided into twelve sets of influences which condition all living things as they pass successively through their radiations, and which are known as the Twelve Signs of the Zodiac. Such is the rhythm of Space.

Then there is the rhythm of Time, which in the case of our earth and its moon is under a cycle of *seven*. From Space we receive the conditions, and events which build up our physical life and environment; from Time we receive the seven expressions of energy which are known by esotericists as the Seven Rays, which give us those qualities and capacities (or failings if we are negative) with which we grow and negotiate our lives. These Rays play through our universe, each of differing strength at different times. So we get periods of great warfare, periods of wonderful artistic output, periods of successful commerce, periods of luxurious peace.

Human beings will no longer continue to go blindly through these periods puppet-fashion, but will bring an understanding of them and their significance into the planning of world law. At present scientists are rather vaguely toying with the idea that sunspots *may* have some unaccountable influences upon our planet, although they do not know what they are. In the future the fact that the sun is also a great Being Who breathes at the rate of once every 11 years will be accepted, and the qualities and influences of that mighty outgoing breath will be understood and prepared for. In this way it will be possible to pass laws which will correctly anticipate the best vintage years, and crop cycles, the periods of thunder, flood and drought, and the times when the moods of nations will be dangerous and inflammable.

The future International Guardian Force should be trained at magnificent Universities which should give them good grounding for study along such lines. Guardianship will include safety from many things besides war,

such as safety from famine, from soil erosion and from sparseness or density of population. The Guardian Force should run a fine fleet of International air and sea ships which would be ceaselessly at work all over the world carrying necessities, even to soil, from place to place. Under the law of Barter and Exchange organized by the Central Pool they would go immediately to where the need arose, without any of the delay or frustration due to our present crazy monetary system.

*The Principle of Sharing* which will eventually rule all these arrangements will produce an attitude to property and possessions impossible to visualize to-day. If a person has more than his share he will feel as uncomfortable and ashamed as one now does who has insufficient. The misfortune of not knowing how to give and to share will produce the inferiority complex of the future. The Christian admonition that "if a person ask of thee thy coat give him thy cloak also" will be understood by all. Those who need something will not rob, but will state their need at their Community Centre and will thereby be given by their neighbours a much greater choice of goods than they could attain by attempted theft. Furthermore, tastes and requirements will become successively reduced and simplified in measure as peoples' needs become choice and few.

No law would be passed which had not been anticipated and planned by the people. From childhood upwards a hearing would automatically obtain for any new ideas and constructive suggestions, and by the time such had passed through the Community Centres, local governmental departments, and reached the National Government, probably from several sources at the same time, the suggested new law or activity would have been thoroughly worked out and would have become a familiar topic with everyone; so that but little legislation would remain to be done. Instead of the restrictions, red tape and obstruction with which most pioneer efforts are met

to-day, people would be *expected* as a matter of course to produce ideas which could eagerly be put into execution for the general good, and families would thus be on their mettle to keep at the top of their form in their work and in their mental alertness.

Such enterprise would be particularly useful in the domain of domestic science and the home. The development of atomic energy will transform the drudgery of housework out of all recognition. For one thing, it will abolish the use of coal, thus relieving many thousands, if not millions, from all the hard, dangerous and dirty jobs connected with coal-mining and the production of coal gas etc. This will also result in cities and the air itself becoming clean and pure, thus saving untold millions of pounds through the elimination of soot and dirt with their inroads into public health and energy. The use of oil will also steadily decrease. Atomic energy will eventually be produced by means of electricity and will be drawn from the air through colour filters and the action of sound vibrations. It will be drawn upon in this way anywhere in the world, giving all the energy required for all purposes and at very little cost. It needs a virile imagination to picture the revolutionary changes in living which this will bring about. It will be, in fact, the golden rays of this *natural* atomic energy which will produce the true framework of the Golden Age, and which will help to banish for ever the Dark Age symbolized by black coal and by dark dirty underground jobs.

In contrast, the keynote of the Golden Age of Atomic Energy will be *light*. Houses will be built of a substance which lets in the light, and at night the walls will radiate light and warmth through the radioactivity of this substance. Such surroundings will, of course, be very stimulating to the nervous system, so that humanity will suffer from this over-stimulation and succumb to nerve diseases of a new type until they become acclimatized to the new conditions.

The results of such stimulation, together with the fact that untold energy will be saved through the feeling of personal security and national security, will produce a people with very modified dietary needs. Flesh eating, smoking and the use of alcohol will die out, as people begin to take a far more scientific and personal attitude towards their individual requirements. According to their astrological aspects, according to their stage of development, their frame of mind and the physiological and psychological modifications which they wish to bring about within themselves, so will they arrange their diet. A musician born in March will give himself a different diet to one born in August. A mathematician will choose his diet according to his periods of work or research. Food will be analyzed and categorized according to a series of vibratory values and having regard to the vibratory activities of human beings.

The present rather uncertain search for vitamins, or whatever that name conceals, will give place to a progressive science. By the time a person is adolescent a full comprehension of diet and physical culture as applying individually to himself, will be required. This will mean that doctors will only be burdened with a fraction of the work they now have, which work will mostly be teaching and helping people to understand their particular needs and organize their mode of life accordingly.

## CHAPTER XII

# The Vision Concluded

IT is difficult to visualize the future attitude to the cultural arts during this present age which contains so much drab and dingy ugliness. Religion will be an intrinsic part of all living activities and indivisible from them in people's minds. Art and beauty will also be a primary and essential aspect of every edifice and article in use. If the people of this future date could see our present-day railway stations with their dirt, grime, drab colouring and nondescript architecture, and our many other hideous buildings with their preponderance of brown and chocolate paintwork on the inside, and their reams of crazily ugly chimney pots and lead piping on the outside—I believe they would not credit their eyesight! Nor, I think, would our ancestors of Elizabethan days, whose every little cottage was a picture of taste.

If it could be known how much of to-day's apathy, stupidity, crime, disease and even suicide, is caused or at any rate encouraged by the hopeless ugliness of surroundings and of working utensils, it would be a terrible indictment of those responsible. Such ugliness represents the lowest depths of materialism and the most heart-rending form of cruelty. It occurs at its worst in industrial districts, where money has been the main concern.

In the future beauty will be obligatory. All buildings and articles will have to be works of art. Central planning by aesthetic experts will ensure that harmony and beauty reign in every district and town, and that at the same time the individuality of each place is accentuated. People will understand that the seven colours of the spectrum and the seven notes of music are the expression of the Seven Rays

and have their meaning and their influences upon every aspect of life. People will come to know just what the make-up of their own personalities is in this respect, and thus learn rightly to apply colour and sound in their own lives.

Art will also find its true place in the world of science, as an interpreter of the forces and energies controlled and released by colour and sound, which method will eventually be used as we have said, for the production of atomic energy. This will mean that all of man's needs, his heating, lighting and engine power, will devolve from the right understanding and use of colour, form and sound. In this way people will take ever more seriously the vital creative effects of rhythmic action, luminous colour rays and symbolic form. This understanding will become an intrinsic part of education especially in the realm of health, physical culture, dancing and drama.

Future developments in religious thought and spiritual awareness are also likely to be far-reaching and awe-inspiring. Humanity, through intense suffering and endeavour, has precipitated itself towards the brink of a new world, a new phase of evolutionary unfolding which, in a few generations will make our twentieth century civilization seem like barbaric cave-man stuff. Such a great change will come about in men's knowledge and experience during the next twenty years that we would refuse to credit it were it to be declared to us—just as our great grandparents would have refused to believe in wireless, television or atomic energy. The most astonishing discoveries and developments of the future will be those which appertain to man himself and his interior awareness and capacities.

As one by one people of the future embrace the new concepts of brotherhood, of sharing, of humility and of justice—as, in fact, they begin for the first time in history to practise the tenets of Christianity as a community, there will be a successive freeing of the materialistic bonds

in which they have been so long enmeshed. As one after another people experience the 'birth of the Christ Child within their hearts' and as they give themselves in surrender at last to the challenge of the new age—as, in reality, they reach spiritual adulthood under some religious aegis or none at all as the case may be, so then those powers and attributes which have been attested to during all history as the ultimate qualities of the spirit, will come to birth within the community.

The Seven Gifts of the Holy Ghost, being in fact the seven highest aspects of the qualities of the Seven Rays, will at last be acknowledged as the spiritual birthright of all truly aspiring men and women. Wisdom, knowledge, faith, healing, miracles, prophesy, and the gift of tongues will be recognized as the ultimate qualities of the real leaders of our race. Wisdom gives right judgement; knowledge gives the power rightly to teach and to organize; faith holds one steadily in touch with the inner world of reality; healing is the natural emanation of selfless love; the miracles include clairvoyance or a supersensitivity of sight into the worlds which interpenetrate the limited physical plane, and clair-audience which gives extra-hearing of voices and activities not registered by physical ears. Prophesy, one of the most important of the Gifts, includes the power rightly to visualize the future, and the unfolding of the Divine Plan. As for the Gift of Tongues, surely this is telepathy, the communication from mind to mind, or from soul to soul, achieved so naturally that the recipient believes he has received a communication in his own tongue.

All these Gifts have been known amongst men throughout history, in scattered and imperfect form. Man is still stumbling along so blindly that he does not realize that he is only half functioning until, through spiritual surrender and acceptance, he has opened the doors of his physical senses to further development and extension. Since the beginning of this century this new development amongst



the people has been steadily growing. Mediums, healers, prophetic planners, psychics of many kinds, and a vast body of students of the ancient wisdom in its modernised forms are now permeating the community everywhere. The Church, somewhat outstripped in its own province by the enterprise of the people, has a grand chance of adding its potential knowledge to the general seeking, and perhaps of leading the way.

In any case, as the people gradually acquire their soul faculties (the Gifts of the Holy Ghost) they will begin to function with them in the spiritual world, of which these faculties are the organs. They will become consciously partakers of soul life and of soul experience, and they will suddenly understand the words of Christ when he said "Lo I am with you always...."

How can we attempt even to imagine what this will mean, especially when it is experienced by whole sections of our patient long-suffered people? Naturally it will bring about an entirely new set of values, of ambitions, and of experiences. And all this will have happened *long before* the advent of the ideal World Government of which we have been writing. It will in fact be the outstanding cause which will make such a World Government possible and imperative.

To-day people are moving desperately and uncertainly towards the possibility of some kind of a world order, in the teeth of every sort of obstruction and difficulty. Their course will take them all unbelieving through the very doors of Heaven itself—that Heaven upon earth which we have been promised, by the teachers and the prophets of all the world.

The experiment which we have attempted in this book is now complete. We have visioned in its barest outlines an ideal world civilization of the future. Many of our readers will have alternative and perhaps better suggestions to match with our own. It will be all to the good if we each build our ideal future world in our own minds to the

best of our ability. Such work is creative, constructive, and optimistic, and of far more active value than we can possibly know. If we are able to agree that there may be awaiting in the Divine Mind the Cosmic Plans for a World Government which could apply to this little earth, and which like all other wisdom and knowledge is patterned in the stars and their cycles; if Pythagorus drew from such star knowledge his design of the musical scale, of mathematics and much else, so can we in our present need dare to plan a little human world government on those patterns already in use for the governing of the universe.

Whether, eventually, the World Government is built upon the Zodiacal division of twelve or on the Planetary number of seven, or on both working together, the point to be remembered is the law of "As above so below!"—the law of the Macrocosm and the Microcosm, the tiny reflecting the great and the great being made up of its own small reflections. Each atom within a man contains a miniature solar system and each cell within a man contains within its tiny 'ring-pass-not' *all* that is contained within the man. The vibration of every heart in the world from the heart of a fly to that of a man is keyed to the same rhythm—the rhythm of the heart of our solar system—the sun! In the underlying structure of the world there is no wastage, no 'red tape'; it all interlocks completely.

So must it be with a successful world order. If the Zodiac pattern of twelve is used it must run right through the community. In the villages little groups of twelve can become the nurturing ground of the more seasoned groups of twelve which begin working out the scientific, educational and agricultural problems of the times. At an early stage these groups could practise co-operation, passing members from one group to another. The system of world government *must* commence in the village and be stepped up without a break through the community in its larger divisions until we reach the national governmental groups of experts; at that stage the work will be half done and

most people will have had a hand in it. The national groups will work with each other and confer continuously by television with the World Government Group itself.

Geographically, also, the world would be divided into twelve major divisions or Continents, and each of these subdivided into twelve nations or groups of nations. These groups will have been formed through Federation, and will have learned to share a common policy and to agree to a common representation. Each Group will, however, have its subsidiary government built on the pattern of the larger World Government, and echoed by the Government of each separate nation or State.

With such a system it will be the least likely that any one country or clique of people or any one leader will be enabled to attain undue importance. This is the only system which could be a safeguard against despotism or mass hypnotism. The very school-children will have had to think things out in a way that will give them a zest for constructive planning until the end of their days. They will have learnt quite simply to recognize right and wrong and to love the good, the beautiful and the true.

They will have developed the eyes of truth. They will not be likely to put self-seekers into power or to encourage the power complex in any of their leaders. The ideal of 'government for the people by the people' will be fully demonstrated in this way. Government from self-government outwards will be the essence of all education, but it will be founded not upon a kill-joy totalitarian discipline but upon the very substance of joy itself, the joy of delighted understanding and self-expression.

Let us, then, begin from where we now are to acquire that new hope and joy in the possibility before us. And let us found our hope for this new world on the following facts:

Firstly, that there is enough of everything on this planet for all people. Secondly, that the solution to the world problem is, although drastic, extremely simple and can be

understood by anyone—it is simply *sharing* and co-operating and removing barriers—instead of grabbing and exploiting and putting up barriers! Thirdly, that the greatest minds in history nearly all believed in the value of Astrology and a knowledge of the cycles of the Greater Zodiac which announce in their own language that we are at present transmitting slowly into the Sign of Aquarius which will see a Golden Age come to birth, grander than anything which has gone before. Fourthly that the terrible times through which humanity is now passing are the birth-throes of this new age, the breaking up of all the old conditions to make way for the new. Fifthly, that at present a trembling humanity is waiting for the next war which may mean complete annihilation, and is thus being driven by accumulating despair to face the only alternative—a new way of life.

We are on the threshold of tremendous possibilities. We *must* believe in the call to create a new and successful civilization, or there will be nothing worth living for. If we do believe in it then there is no time to be lost. The challenge to everyone of us who would help is for us to go immediately into training for this great task, in order to make ourselves as fit both mentally and bodily as it is possible for each of us to be.

The second part of this book will explain how this can be done. It is divided into two portions, which the reader is asked to consider as two Study Courses by means of which he or she can fit themselves physically and mentally to be enabled to take their place amongst those who are building the new age which is now so close upon us.

PART TWO  
THE PREPARATION

*Physical and Mental Fitness  
for the New Age*



## CHAPTER XIII

# Man and his Double

FOR the first time in history the human family is coming together under a world organization, and a fair and universal distribution of the fruits of the earth, of man's toil and of his genius will be possible. Poverty, squalor and ignorance need no longer exist anywhere. But although this is now *possible* it will not be achieved without a mighty struggle—between the old ways and the new, between the financial exploiters of men and the pioneers of the new principles outlined in the Atlantic Charter, the principles of sharing and of real justice. We must all help in this struggle because it is our destiny and our responsibility which is in question. And in order to be effective we must be as fit in mind and body as is possible to each one of us. Therefore our first and fundamental concern should surely be to achieve and to maintain vital and steady good health.

There is a song which says "The best things in life are free!" So it is with health. There are certain rules, practices and requirements which maintain a measure of good health, in spite of all outer drawbacks, which *cost nothing* except a very little of one's time, energy and attention each day—just a fraction of what one is probably expending on recreation or money-making—on cinema, golf, bridge, motoring or going to the dogs! It is useless to pretend that one has not time to carry out the few suggestions given in this book, because they are more beneficial than sleeping or eating in the usual way, and speed up one's capacities for getting work done a hundred per cent. The first need is to become really aware of the value of the practices proposed. The second requisite is to summon up

enough enthusiasm and discipline (horrid word!) to get them regularly carried out. If we can do this we will truly become masters of ourselves, our health and our power for good to an extent hitherto undreamt of!

The Industrial Age and the two World Wars which have succeeded it have reduced the health of the community everywhere to a very low ebb. The Industrial Age of itself was enough to do that. Sweated labour and the various other poisonous elements of factory work; cities polluted by smoke and petrol fumes; overcrowding, unemployment, worry, overwork, slum dwellings and general drabness and ugliness of environment; the vast consumption of unsuitable foods unsuitably cooked; and a not sufficiently inspiring education—all these things have subdued and thwarted the true spirit of man. In his natural state the human being is joyous, energetic, creative, indomitable, with a love of beauty and the arts, and a desire to worship the Divine Creator. Unless the good side of humanity had always been stronger than the so-called 'evil' side, mankind would obviously have destroyed itself ages ago. If we begin by having great faith in this good side, both in ourselves and in others, we will allow ourselves that confidence and belief which is the foundation of well-being.

Nevertheless, we will have to face the fact that the world to-day is riddled with disease, both serious and subtle. The soil is diseased in many districts and worn out through misuse; the animals and plants which live upon such soil are diseased, and humanity thus has a bad start from foundations. In this book we are not concerned with the burning questions of soil salvation and correct husbandry. We are going to sum up the few essentials which will richly improve our health here and now, in spite of all the drawbacks listed above. When we become more clear, alert and energetic in mind and body, we will be more capable of helping to set our world to rights on a comprehensive scale. In these studies we are taking the stand that the



essentials of wellbeing lie successively in: (a) the right attitude of mind; (b) an understanding of the workings of the human entity (body, soul and spirit); (c) the practice of control of the mental, the emotional and the muscular frameworks; (d) the science of breathing and the use of the voice; (e) knowledge of the spine and the art of poise; (f) the essentials of dietetics; (g) the function of the arts in living; (h) the practice of tension and relaxation, and (i) the power of self-healing.

Before the reader goes further we would recommend him to write down in a few brief sentences his own understanding or practice in respect of the above-named essentials, and keep those notes for future reference. This will enable him to set up a train of thought on all these subjects and to determine later what he is learning from this book.

A great deal is known about our physical bodies and how they work, and quite a lot is known about our minds. Latter-day scientists have concentrated their attention on the physical life of the cells which form our tissues, and on the marvellous chemical laboratory within us which forms so many juices and substances which run the machinery of our bodies. But the scientists of old, especially in the East, from where so much wisdom has come, studied man from the inside, seeking for the *causes* of growth and character in all living things, the hidden forces and radiations emanating from sun, moon, earth and all the other planets. The more progressive scientists to-day are re-discovering these rays and forces, although not under the old names of astrology and mythology, and are learning every day about new radiations and their effects. In our forthcoming studies we will touch upon the most logical findings of both ancient and modern knowledge, and leave it to the reader to decide in which he or she believes.

For thousands of years it has been taught that man has an electrical counterpart to his physical body called his 'etheric body' or double, and that this is formed of a fine

network of minute live wires resembling neon lighting, which lie alongside all his nerves and veins, feeding them with life forces from the atmosphere. The etheric body can be seen by psychic people, because it extends to about an inch outside the skin and looks like blue phosphorescence. The nuclei or channels in the etheric double, through which the life forces are drawn in, lie just near the principle endocrine glands and keep them in running order. We can study the endocrine glands in orthodox medical books. They are said profoundly to affect the character, intelligence, growth and metabolism of the individual. But what is it which *controls* the flow of life forces through these channels or 'centres' in the etheric double, and thus through the endocrine glands? It is man's *desire for life*, his ambition to be and to do, his love and enthusiasm, which all constitute the driving force which regulates the intake and output of energies. These desires together form a still subtler 'body' which we can call the 'emotion-body'. A little thought will show the logic of this, because during any strong excitement or emotion this emotion-body swirls up into such activity that it 'carries away' its owner and he is capable of heroic feats of strength, and can *hardly control himself*. But with what does he try to control himself? With his mind, which is, therefore, as a little thought will show, quite a separate thing to the emotions and is sometimes controlled by them, even if we *know better*. With what do we know better? Not with the mind, which *will* go on thinking wrong thoughts sometimes, in spite of our 'bad conscience'.

The conscience is the still small voice of the soul, that real inner man who is in touch with Divine or Universal Intelligence. We are told that the soul is a chalice for a little spark of *individualized* Spirit, which is learning to grow and develop through the medium of physical matter. It does this through trying to control the mind, in order that the mind can rightly control the emotion-body, so that the emotion-body rightly controls the play of forces

through the etheric double into the glands—thus determining the health and personality of the living person. This result depends upon how much control his soul is allowed to exercise, in preference to the more worldly influences around him. The soul is linked with unseen laws and forces, which arrange tests and trials all calculated to help us in the only way which matters—the development of an efficient character, which is the only thing worth having because it is the only thing we can take away with us when we leave this school of earthly living. The reader is asked thoughtfully to consider the above outline with as open a mind as possible.

## CHAPTER XIV

# The Mastery of the Spine

**T**HE spine is to the body what the trunk is to the tree. It is the central column holding together all the rest, sheltering with its strong walls all the central nerves which stretch out from it to the various organs and muscles which they have to control. The bones of the spine are hinged together to provide great suppleness of movement. As you know, our range of movement, our blood circulation and our nervous energy depend primarily upon the possession of a healthy, poison-free, unclogged spine. The principle endocrine glands of which we have spoken are all situated near the spine. They are the gonads, at its base, the adrenals in the small of the back, the pancreas in the region of the stomach, the thymus in the upper chest, the thyroid in the throat and the pituitary and pineal in the head. The names of the channels or 'centres' in the etheric double which feed these glands respectively with the required radiant forces have been known in the East for thousands of years.

In the etheric or electric double there is, of course, a very important counterpart to the spine. This includes a channel running down the length of the spine on its right side and a similar channel on its left side—the right one being the carrier of positive electricity, and the left one of negative magnetism. The right one is linked with the sun or solar rays, giving energy and *action* (as with the *right* hand); the left one is linked with the moon or lunar rays, giving growth and strength. In ancient India the right channel was called *Ida* and the left *Pingala*. Both these channels must be kept healthy and active in order to feed the spine and the glands and organs with all the life

forces that they need. These channels are kept in order by the breathing. The spine itself is kept healthy by gentle *varied* movement.

Western ideas of exercise are rather too strenuous, consisting of flinging the limbs about violently as in Swedish drill, until one becomes hot and tired. This defeats its own end, because exercise if rightly done should refresh and not tire, and should store up new energy instead of expending it. There have been cases of permanent injury to the heart through university rowing, and it will be conceded that such sports as football and baseball are rough and a trifle barbaric; the body is likely to gain as much harm as benefit from them. The exercises to be given in this chapter will be planned to refresh, to store energy and to clear the brain. Exercises as practised in the East by oriental experts (or Yogis) are often performed in a squatting position without moving the limbs at all, but concentrating on breathing, and on the nervous control of every muscle in the body. By this means a man can develop his muscular and nervous system to perfect symmetry and strength. That which is suitable, however, in hot and sunny climates may need supplementing in the different conditions existing in the Western world. Special exercises also are needed to counteract the various unnatural postures and conditions which we endure in our office, factory or domestic life.

It is easy to understand that the flow of currents in the spinal channels as well as the interplay within the nervous system must be dependent upon the way in which the spine is held and moved. Constantly sustaining the wrong position, as in bending over a desk or leaning on one leg in a queue, may even displace bones in the spine, unrealized by its owner, which will result in upsetting nature's arrangements in many ways, and causing such things as rheumatism, indigestion, eye-trouble, fatigue and headache. It is well worth the effort to have the spine gone over by an osteopath every few years. Untold

troubles can be relieved in this way, and the student who knows that his spine is in order has climbed the first stile on the road to perfect health. When once the spine has been correctly adjusted we should be able to keep it right by the following means.

If we are standing up straight with the spine correctly balanced, a person should be able to overbalance us by gently pushing us on the forehead with his finger. If we are slouching or poking our heads forward it is impossible to do this with us. But if we are perfectly balanced there is no pull anywhere; we can sway gently on the balls of the feet without effort; we can stand (or sit) with the spine thus poised without becoming fatigued. In fact lack of fatigue will be the proof that we are learning to poise the spine correctly. After all, a bird can actually sleep standing on one leg and the same principle is involved. If we practice correct posture whilst standing in queues, we will gain refreshment instead of weariness. Most people are inclined to have two hollow curves in the spine, one above the hips (called hollow back) and one at the back of the neck. These must be kept straightened out. Whenever we think of it we should place the hand on the hollow of the back and push the spine out to meet it, thus straightening it. Also we should place the fingers at the back of the neck and straighten up the neck to push against them. These two exercises will strengthen up our spines into the correct position (without fatigue) and will eliminate such tendencies as the 'dowager's hump' at the back of the neck, and the 'middle aged spread' around the hips, both caused through faulty posture. Make them a part of the daily habits.

The pedestals or final outposts of the spine are the feet. They, as well as the head, should be considered as part of the spine, because certain nerves are in close interplay all the way through. For instance, the nerves which control balance are situated behind the ears and must obviously have their final reflex in the feet to control walking. The

nerves of the eye have also a connection in the feet, to control direction. This is why neglect or misuse of the feet usually effects the eyesight or the hearing. Nature has organized extensive perspiration in the feet in order to cast off poisons from the body back into the earth. We defeat this purpose by wearing tight unaerated shoes. Therefore the feet should be washed without fail every day, the toes should be stretched and pulled and such exercising done as will counteract their cramped position when shod. These fundamental essentials to health are so simple that they are unfortunately nearly always neglected.

There is a replica of the spine (and indeed of the whole body!) in the human brain. This should be a hint to us that the posture or attitude of mind finally determines that of the whole body. We therefore suggest that the reader should now look over and determine what is his mental attitude to life and health. This he can do by stating briefly his opinions of the subjects outlined in the last paragraphs of Chapter XIII. He should say whether he is in agreement with the ideas suggested in regard to man's physical make-up and of the activity of the soul; whether he is prepared to accept these hypotheses until he can prove or disprove them; or if he is in disagreement with us on certain points. If he will keep a copy of his notes to refer to later and compare progress, it will be of assistance to these studies.

Most of us know some of the usual sets of exercises—or drill! These are designed for the general public, but every individual is different, with different needs. The ideal thing is for us to design our own exercises, having regard to our especial needs. The reader should carefully consider what are the principle beneficial movements as well as the cramped positions which his daily activities impose on him. He should then select such spinal exercises as counteract the cramped postures and supply those necessary movements which are missing in his daily routine.

For instance, if he plays tennis or strap-hangs he does not require upward-stretching exercises! Or if he gardens he does not need stooping exercises! Nevertheless, every movement of which his spine is capable should be *gently* practised every day, without jerkiness or fatigue. It is a good plan to exercise to music in front of a mirror. This will help to bring both rhythm and grace into the movements. In fact, if the exercises should take the form of dancing, it will be all the better, because dancing is a natural form of self-expression and offers great psychological release. Ten or fifteen minutes of such exercising whilst dressing or undressing will refresh the circulation and digestion, change the ideas and chase away inhibitions. It should become a natural and enjoyable habit with all the family.



## The Essential Science of Breathing

SOME say 'Man is what he eats' and some say 'A man's thinking determines his character'. It might be even more true to say 'A man's life and character are governed by his breathing'! This is because a person can neither digest what he eats nor act up to his ideas unless his breathing qualifies him to do so. Breathing is really a very complex activity. It does not only consist of taking in air, absorbing oxygen from it and letting it out again as carbonic acid gas! The breathing has a tremendous effect on the character, determining the mood, courage, strength of purpose, health and inspiration from day to day. You may quite rightly want to ask me at this point, whether it is not the *character* which determines the breathing? Indeed, this should be so, but usually it is not, because a person's breathing has become automatic from childhood upwards, being determined by his childhood's environment, circumstances and heredity. This automatic breathing is usually very inferior because of our 'modern' way of life, and leads to permanent inferior health. Therefore one of the first things which must be taken in hand is an understanding and mastery of the science of breathing.

It is no exaggeration to say that if even five minutes a day were spent in mental and physical breath control, a person's whole life would be made anew. For, besides the physical atoms of the air, such as carbon, hydrogen and oxygen, there are literally thousands of different radiations playing through the atmosphere, some of them infinitely subtle and powerful, which come from planets far outside our solar system! These can, and should, be drawn upon by us in correct breathing, specialized

through our endocrine glands, and used in our most vital thinking and creative activities. A Yogi, or eastern sage, who wishes to perfect himself begins with the breath, and by its means obtains control over every nerve and function in the body, and finally arrives at super-normal experiences and an ecstasy for which he will give up everything else in life. Whereas a citizen of Western civilization is usually brought up without any knowledge of the science of breathing whatsoever, his breath being successively restricted by taboos and inhibitions throughout childhood, adolescence, and finally by the anxieties, depressions, bad air and smells, and the nervous rush of modern life. The final result is that the average person hardly breathes at all (compared with what he *should* do) and therefore is relatively half-conscious most of his days. For we can get on top of the world in most circumstances if we know and practice correct breathing, but without it we will always be working on one cylinder, and at the bottom of our form. For correct breathing feeds our minds as well as our bodies.

Correct breathing must be deep, slow, even, and controlled by the mind and will. If it is deep it allows all the necessary rays and forces of nature to be drawn in and to reach every part of the body. If it is slow, then all possible benefits can be obtained before it is expelled again. If it is even, a rhythm is established in time with the rhythm of nature; the various vibrations of the body tune in with *each other*, and with the cosmic life-giving rays, thus producing a complete harmonious integration. If it is controlled by the mind and will, outside influences cannot upset the personal rhythm, nor distract the individual from his goal. Conversely, a shallow, quick breath only half-nourishes, and is the partner of fear, nervousness and self-consciousness; whilst the uneven uncontrolled breath allows the person to become 'beside themselves' with the emotional disturbance and indecision. Correct breathing also performs a constant massage of the internal organs by

raising them up and down, thus curing constipation when it is caused by faulty insufficient breathing (as is often the case) which holds the muscles of the abdomen in a static position. Therefore the first thing to do is to make sure that you know *how* to breathe from the physical standpoint, and how to control the muscle of the diaphragm. This muscle forms the dividing line between the chest and the stomach just below the ribs. Place the fingers upon the diaphragm muscle just below the ribs and under the centre breast bone. In this arched hollow lies the muscle upon which correct breathing depends. Take a slow breath, drawing the muscle upwards and inwards, following its movement with the fingers, fill the lungs with air right up to the collarbones. Then breathe out slowly whilst tucking the diaphragm *still further inwards and upwards!* Herein lies the true secret of breathing because most people do the exact opposite and drop the whole chest and let the muscles sag whilst breathing outwards.

At first, practise every day until you have gained control of the diaphragm muscle, using it to push the air up and out in expiration. This pulls the intestines from their usual sagging position, thus accelerating the whole digestive system. It is also the foundation for all your future breathing work. It raises the chest and inclines the oxygen to pass upwards into the head and cleanse and invigorate the mind. As soon as you have begun to master the diaphragm muscle, you can consider the rhythm of the breath. This must be gentle, even and deep, and have four stages; (1) pause for preparation, (counting three); (2) breathe in slowly, (counting three); (3) hold breath whilst absorbing life forces, (counting three) and (4) breathe out whilst spreading the new life all over the body (counting three). Then repeat the exercise. As soon as you feel able, increase the counts to four times four and gradually increase until you are able to breathe to four times seven *without strain*. This is called the **WORLD BREATH** or 'SEVEN'

**BREATH**, and was much practised by the ancient Egyptians who were adepts at physical and physiological culture. Seven, as you know, plays an important part in the plan of the Universe which affects this Earth, as for instance, the 7 planets, 7 colours of the spectrum, 7 notes of music, 7 days of the week, etc. If we practise the Seven Breath every morning on awakening, we will tune ourselves in to the forces of growth and progress and derive great benefit and strength from so doing, provided we neither strain nor jerk.

If we are in normal health the Seven Breath will be all we require as a daily exercise (performed for about five minutes). But if we have any disability or weakness or any special need, we can use the breathing to great purpose. It is important to visualise and determine just what we want to do, because 'energy follows thought'. Thus, always draw the breath up towards the brain whilst breathing *in*, and focus the mind upon the part to be cured whilst breathing *out*. It is a good plan to stand bare-foot with the spine correctly poised (see page 96) and raise up on the toes, whilst breathing *in*, sinking to the heels whilst breathing *out*. If this is done you will know that during those minutes at least each day your body is **LIVING PERFECTLY**. Increase these moments, so utilizing the time usually 'wasted' in queues etc., until this breathing and poise becomes second nature to you. Then, every day you will become younger and more pleasant to look upon!

Great improvement and control of both your speaking and singing voice will be brought about by this Breath and Poise. Most speakers and singers are handicapped through ignorance of the correct control of the diaphragm muscle, which will eventually allow you to hold your breath in comfort for almost any length of time. Some yogis can suspend it altogether, with benefit to themselves, but such practices are dangerous for average folk, and our rule should be 'no strain', but steady improvement.

The average breathing is from 16 to 18 breaths per minute. To relieve blood pressure make the breathing slower and deeper. If in pain, breathe quickly and *lightly*, at 26 times per minute, and after 3 minutes scarcely any pain will be felt (do this for only 3 minutes at a time). If over-excited, nervy or frightened, change to 10 or 12 deep breaths per minute and calmness will inevitably come. To clear the brain for work, breathe deeply at 10 breaths per minute for 5 minutes only. For insomnia also slow down the breath, breathing *lightly* and evenly. Slow, deep breathing gives courage, steadiness and clearmindedness. Very quick breathing allows you to perform feats 'in hot blood' giving temporary insensitivity to pain or danger. These few suggestions will show you how to rule your breath instead of being ruled by it.

## CHAPTER XVI

### Certain Secrets of Diet

**T**HERE is, of course, so much to be said about diet that we can only keep to the bare essentials in this chapter. The human being is nourished by (1) solids; (2) liquids; (3) air; (4) sunshine or light; (5) 'electricity' or the various forces which go under that name.; (6) life itself, as it exists in vitamins, bacteria, hormones, etc; and (7) that subtle nourishment which comes from what we know as the 'soul'. We all draw our nourishment in *varying* degrees from these sources. The type of person whose life-emphasis is concentrated *mostly* in his physical body depends mostly upon solid food for nourishment (including, of course, liquids). The type whose life is largely focussed in his etheric body making him very sensitive, depends a good deal on the radiatory forces or energies which pass through the air. The type who lives mostly in his emotional being requires plenty of air. (Singers *become* rather emotional people). The type whose mind means everything to him is the true sun-worshipper, the seeker of 'illumination'. The really *creative* thinker, the man of the higher mind, needs life itself in its untouched form, as it exists in the subtle essences from fruit, flowers and the cosmic rays. For the more physical aspects of creativity, he needs the life essences found in seeds, grains, etc. This fascinating subject is too deep to go further into here, but think for a moment of the saying of Christ:—"Where your heart is there will your treasure be also". We can adapt this to our present subject by saying that "the kind of nourishment we need depends on where our heart is" (or where the emphasis of our life is focussed!). And for each one of us this need will be a little different,

because most of us to-day are a mixture of the above types.

As we know, people feed upon solids and liquids through their digestive organs; they feed on air mostly through their lungs; they feed on sunshine and light through their skins; they feed on the 'electric' energies and forces through their etheric bodies; they also feed more than they realize through sensitivity (smell and eye-appeal!); and, finally, they feed on the *living essences* through the *walls of the mouth* itself. This means that a person who wishes to think creatively and with inspiration (and most of us do so wish) *must* absorb the living essences of fruit, plant or seed whilst still in the mouth, *before* swallowing them (after which they become nullified by digestive acids). Herein lies one of the greatest secrets of diet (which was stumbled upon by the famous Fletcher when he taught people to chew each mouthful 38 times—'fletcherising!'). Such people as the Indian Yogis, the Tibetan Sages and the Abyssinian runners make use of this knowledge, and can expend great strength throughout the day on a diet of a few seeds or grains kept in the mouth. Therefore we should realize that a little *living* (uncooked) food very slowly chewed *can* give us 50 per cent more nourishment than a hearty hasty meal. The essences of life, however, are primarily the food for the man who is trying to live near to God, who is full of trust and acceptance of the Divine Will (or trying to be!). Worry and worldly thinking demand coarser foods. It has been scientifically proved that worry, envy, anger, ambition and fear create especial poisons in the blood, thus upsetting the metabolism, and a craving is consequently felt which we seek to satisfy with heavy food, alcohol or tobacco. These in turn create more poisons and thus a vicious circle is set in motion. On the other hand, if we are 'as a little child'—happy, eager, trusting, thinking no evil and realizing that we have eternal life and *growth* ahead of us, we will adjust our own digestions in the only real way, and, *unpoisoned*,

we will never know 'old age' (which is really only poisoning!). According to how near we keep to our own souls, so will we avoid fear, feverish haste, ambition and other forms of wear and tear. For the soul gives us peace and feeds us with the finest food of all—a spiritual food which we know as contentment.

If we take our nourishment principally from solid food, the digestive processes have a long and complicated work to do in splitting it up, refining it, and distilling it until at last they set free the volatile mineral essences which really run the body. Much solid food has to be taken in order to set free enough essences. But if through correct breathing, slow eating, and mental control, the essences are drawn straight to those parts of the body where they are needed, then obviously less and less solid food will be required. This is, maybe, a strange idea to people who have the habit of thinking that they will starve if they do not eat a large bulk of food. But consider a tree—an apple or banana tree, for instance—with all its strength, the bony trunk, the mass of leaves and the flesh-like fruit! All this is made from the mineral essences drawn both from earth and air, and acted upon by sun and moon, together with correct breathing as done by the tree. Then again, the bull, horse and sheep gain all their needs through raw grasses taken in the fresh air. Man is emerging at present from a long Dark Age of materialism, which was a necessary phase of his evolution. This phase was largely made possible by the habits of flesh-eating, alcohol, tobacco, excessive starch and cooked foods—all of which blunt and clog the perceptions and produce disease and decay. The present approach of a New and better Age will soon be marked by a return to the true food of man (as mentioned in the Book of Genesis) the grains, fruits, nuts and seeds—which all contain the life essences and the true subtle alcohol of nature.

Our constitutions are remarkably long-suffering and health-loving in themselves, and even if we have choked



them with poisons they will quickly start to throw them out if given a chance. The simplest way is by fasting. Any-one can fast for twelve or twenty-four hours without harm provided the fast is *complete*, nothing being taken except water, or plain fruit juice with water. Such fasts may be taken by the average person, weekly or fortnightly, during spring and autumn. The important thing to remember in all these health measures is to adopt them gradually, diminishing the bad things little by little, and exchanging them for the beneficial things. In this way no violent reactions are brought on, and one's daily work can be continued as usual. But if a person goes to exaggerated extremes in making any of the changes advocated in this book, he will probably upset himself, become discouraged and revert to the old ways worse than ever! Be diplomatic with your body, and coax it to look at and appreciate new ideas. Talk to your digestive system and to your lungs as if they were *living beings* and you their Idealist master, and tell them what you wish them to do and feel. Imagine that you are talking to little entities—and you will be obeyed! The secret is that there *are* such entities helping to run our bodies for us—they are our servants, and they are known by the name of 'elementals' or nature spirits. Many people are so lazy and indulgent that they allow these elementals to rule them, and then they become 'governed by their stomachs' or 'ruled by thirst' etc. If you do not believe all this, give it a fair trial and you can yourself prove that your *organs* will obey you!

Study yourself for a while and write down (*a*) what you believe about yourself in regard to your diet; (*b*) what changes you would like to make in yourself; (*c*) what programme you intend to follow; (*d*) then do not think about yourself any more (thus avoiding self-centredness) but quietly *do* what you have decided, and (*e*) once a week take out your notebook again and just refresh your memory and note down how much you are achieving.

Here are the seven rules for dieting. (1) Do not be

influenced by what others do or think you should do. (2) Never eat if you are upset or rushed—this causes poisoning. (3) Remember that the most important part of the digesting is done *in the mouth*. (4) Do not drink and eat at the same time—it drowns the digestive juices. (5) Do not worry over what you are or are not eating—it is less damaging to eat the wrong thing in the right mood! (6) Do not plague other people about diet. Example is the most efficacious and least tiring to both sides!

N.B. Avoid manufactured foods as much as possible. Avoid half-cooked starch as in bread, porridge, cakes; eat twice-cooked starch as in toast, ryvita, biscuits, etc. Take your sugar in its natural state as in dried fruits and honey. Choose as much raw food (except starches) and fruits as possible. Grate and shred them finely and chew well. Avoid frying in fats, or boiling. Instead, bake, steam or grill—fried fats are indigestible.

(7) Remember that this is only a summary. Let your own common sense and individual needs fill in the gaps.

## CHAPTER XVII

# The Seven Senses

**M**OST of us think of the five senses as the means by which the human being contacts the outer world. The expression 'sixth sense' may mean nothing much to us, nor may we have considered the possibility of a seventh sense, although so many series run in sevens. Maybe we think we know all that there is to be known about such obvious things as the physical senses. But the joy of living depends somewhat on the fact that we hover only on the fringe of knowledge—about everything—and that there are always vistas of wonder and discovery ahead of us. For instance, not only do the five senses link us to knowledge of the physical world, but they have their correspondence in the non-physical world also—the physical being always a reflection of the soul-world, which in its turn is a reflection of the spiritual world. If we care for and develop our senses (or sensitivity) in every-day life, we shall find that they will reveal more and ever more to us, until they introduce us to worlds of activity and knowledge hitherto undreamt of. We must, therefore, in our endeavour to achieve our fullest expression, study and develop each one of our senses, not only as to keenness but as to quality.

The first sense to function in man is hearing. This accords with the symbology-veiled science of the Scriptures, which tell us that God *spoke* and so created the world, through the setting up of vibration. Man responds to a few octaves of these myriads of vibrations with his ears and HEARS! The voice of nature talks to him in a thousand ways, his brothers communicate with him through speech and music. He may be only half aware and

receptive to the many wonders of sound. But if he is wise he will train himself to hear with increasing accuracy and sensitivity, bearing in mind that one day he will begin to hear the inner sounds which lie behind the outer sounds—those *real* sounds which are creative and express the qualities and purposes of evolution. Through listening with one's soul and one's ears *together*, one will eventually contact these more subtle inner sounds, and become 'clairaudient', hearing and learning of truths and wonders to which the prosaic person is quite deaf. We may hardly even be conscious of actually *hearing* but will find ourselves suddenly possessed of some new knowledge or intuition which has come through extra-sensitivity. Let us therefore realize that we are as yet only at the beginning of hearing. Let us avoid raucous noises, and vapid conversations. Let us keep the spine subtle and the feet very comfortably shod. Let us feed our precious gift of hearing with bird-song and music, and be ever attentive for new discoveries through the ear.

The second sense to be developed is that of touch. This is a response to the outer world which functions all over the skin, but which is concentrated in the fingers. This sense enables people to produce exquisite works of art, embroideries, carvings, pictures, music—all those things by which the divine gift of creation can be expressed in the physical world. The genius of the soul can pass through the finger-tips and so can spirit itself as in rare cases of healing. Therefore the sense of touch should be developed with care and interest. Rough games and sports are unnecessary, and they blunt the finger-tip senses. These can be so keen that actual grey brain-matter has been discovered in the finger-tips of some blind people. The physical sense of touch has its counterpart in the etheric double and if this extra-sensitivity is developed, it is possible to learn a great deal about the thing which is touched, such as its past history and inner merits because these things are permanently impressed on the ether. This

gift of extra-touch is called Psychometry. Furthermore, if the student is actuated by real love for his fellow-beings, this will flow from his fingers as healing force. This healing emanation will also pass out in all directions from his (or her) aura, making him seem like a radiant sun to insect, flower and animal, but he can concentrate the healing power into his hands if he so wishes. It will be realized, therefore, how carefully we must guard our hands, and how attentive we must be to the messages we receive through our finger-tips.

The sense of sight is also possible of far greater development than we may imagine. It is indeed remarkable that because the eye can respond to a small percentage of the myriads of vibrations around us, we are able to *see* the beauties of nature as well as the diversities of man! Everyone sees differently. If we are impatient, discontented, shallow-minded, we hardly see at all. The eyes are the windows of the soul and if we allow our souls to use our eyes, we will see wonderful things. If our sight becomes fully developed in the physical sense we will enjoy many riches, but if our etheric eyesight is eventually developed, we will see the life at work *behind* the form. Further, if our *spiritual* vision becomes developed we will realize the purpose behind the life. It may seem strange to touch upon these subjects in a work on Health. But in the New Age such things will come to be a part of every-day knowledge—so why should we lag behind now? We have to-day said enough to show you how much the gift of sight may have in store for you, and therefore, how important it is to cherish that gift.

IN CARING FOR THE EYES, first find out what they need. If we do much reading we focus them rigidly on a nearby page, thus straining them. To counteract this we should do an exercise in which we gaze right into the distance (or even 'into space') thus changing the focus. Then squeeze the eyes as tightly shut as possible, thus drawing the blood to the eyes to refresh them. Do these

exercises always after reading or sewing. Sitting at the back of the hall in a cinema also relieves focus-muscles cramped from reading. A daily eye-bath should be the routine.

The sense of taste is also more important than some of us realize. It is not of much use our being able to see and hear if we cannot use our judgement, and also discrimination. These qualities belong to the sense of taste. If we bolt our food without savouring it, we will most probably rush through life in the same way! The saying that 'Man is what he eats' should really be 'Man is *how* he eats'. A Connoisseur is one who knows how to savour all of life, and how to develop thereby excellent—even exquisite—taste. It is a French word, because taste has been highly developed by that nation. The difference between an oaf and a man of breeding lies in this faculty of good taste, which begins on the tongue and finally invests the whole character. This savouring of life develops the imagination upon which man's creativity so much depends. It also leads in the mental sphere to discrimination and when it becomes a soul quality we know it as intuition. The man of keen taste is starting on the road which leads to perfection. So let us taste with appreciation (which has nothing to do with greed!) and, through trying to live tastefully lead ourselves into the world of culture, of values, and finally of perfection. Real taste soon shows itself in thoughtful and courteous manners.

The sense of smell is our fifth sense. Here again lie secrets hidden from the unobservant who may consider the simple sense of smell a prosaic matter. But wait! Think of smell in its fully developed form, as found in nature. An animal *knows* another by its smell; a dog knows and loves his master through smell; birds and insects find their way through smell. People's emotions are stirred by perfumes, which have been used throughout history by the priests to arouse them to ecstasy—and by lovers for a similar reason! Smell is closely connected with emotions

and ideals, but we are mostly unaware of this because our sense of smell has been much neglected and has become largely sub-conscious. Nevertheless, when a person has a strong 'hunch' which draws him to the right people and places, he is using his fifth sense of smell. When the soul uses it, man finds his true place and work in the spiritual sense. Therefore let us cherish our sense of smell and give it our attention. From the health side, let us avoid catarrhal conditions, and be faithful to our breathing exercises. Let us use perfumes and aromas with *great* discretion, and realize that the very essence of a thing lives in its smell.

The sixth sense is a real sense, and has its own organ at the root of the nose. This is the sense which when awakened, can perceive a 'ghost', scent danger, recognize a new friend, produce 'love at first sight', and provide one with many reactions, not due to the other physical senses. It is a fascinating subject, enough for a book in itself. We merely indicate it here so that those in whom it has begun to develop, may recognize it as a definite sense organ and not a freak of nature. Finally, there is the highest sense of all which we call con-science, the 'still small voice' of the soul, which instructs us as definitely as do our other senses, and is our real link with the world of spirit.

## CHAPTER XVIII

# The Artist Within

WHAT is that subtle something which we call 'art'? In man's highest moments he longs always for the good, the beautiful and the true. He yearns for a decent way of living, for beauty in his surroundings, and for reliable knowledge on which to base his life. His conceptions of decency, of beauty and of knowledge differ very widely. But whether he is a 'savage' or cosmopolitan, he *must* have some standards of beauty, truth and goodness to which he can adhere—otherwise he is merely an automaton, a robot being! Animals have these standards and live up to them when they are wild, but in their case they are 'instinctive' and obeyed without question. Man's freewill allows him to choose and pursue his own standards, and therefore in each person they may be different. Beauty, truth and goodness are soul qualities, so when a human being tries to express as much as he can of soul-consciousness *we call that 'art'*. Because of human individuality everyone expresses his awareness in his own terms. A handmade article or work of art is impressed with the inner or soul-vibration of the person who made it. Scientists are now able to measure these vibrations and also the effect they have on the people who come near to them! They have discovered that, in fact, the world's most famous pictures do carry a very high voltage, and that it is their radiations (as well as the subject of the pictures) which have continued to attract people so strongly for hundreds of years.

What of the influences you and I are putting out as we express ourselves in our daily tasks? We are always making something. Either we are making a home for our families,



or building up a business, producing work in literary or artistic fields, or 'bringing up' our children. We colour all this work with our own individuality, which is shaped by the extent of our sincerity in striving for the best we know (through our souls). If we hear it said that something or someone is 'soulless' we know just what is meant. If, on the other hand, there has been real striving for the best, we call the result 'inspired'. The artist within every human being is really *his soul*, and according to the earnestness of his link with it, so will he produce something of worth in whatever he is doing. If we are scrubbing a floor and we do it 'to the glory of God', realizing that all service is important and beautiful, we will create an influence whilst we work which will be of valuable help to ourselves and others. If, on the other hand, we do it with surly resentment or haste we will build an influence which will affect those near to us who are healing, teaching or inventing, and spoil their work. We are creating beauty or ugliness with our thoughts every day, which increases the public will to goodness or badness. There is always a war on between the personality and the soul of men. The personality is that part of us built up by the past, by tradition, heredity, education. The soul is the inner wisdom part of us, which sees the future and tries to break us from that which is outworn of the past, and lead us to new ways. The greatest and most soul-guided men in history always worked for the future, and therefore produced 'immortal works'.

The more we know the more we appreciate the *wonders* of the world, of nature and of man—and the more we want to *express* our wonder, in poetry, in pictures, in movement, in teaching. Therefore the very nature of the soul is wonder and joy and self-expression—as are found unspoilt in a little child. Hence the Biblical hint that we should become as little children in order to enter the Kingdom of Heaven, (or the consciousness of the soul). If we *cannot* thrill with awe and delight at the sight of a sun-

set, the play of a kitten, the antics of an ant, or the beauty of human patience,—then we are not in touch with our souls, we are starved of our most vital part. If we try to cultivate our artistic sense—our love and understanding of the good, the beautiful and the true—we are setting out to make the acquaintance of our souls, and therefore of our link with All Knowledge.

We can find and release the artist within us in so many ways. So-called civilization has blunted and thwarted our artistic capacities and this we must realize. Primitive peoples expressed themselves with a true and natural instinct, akin to that which animals have. They firstly expressed their knowledge of truth, beauty, and goodness with their own bodies—through rhythm, posture and dancing. Their movements were symbolic, expressing their ideas and ideals; they were psychological, releasing tensions and inhibitions; they were beautiful according to the performers' standards; and they were health-giving. They produced pictures, music and teaching, all synthesized in their dances and ceremonies. It would be beneficial to modern man if he could regain this power of expressing his ideals, his sense of the beautiful and of the perfect with his own body. Nowadays we have simply let the whole thing slide! We move just anyhow. Very few of us attempt to express our best selves in our dress and gesture. The freedom, exhilaration and imagination released in dancing (I do not mean congested ballroom dancing) are unknown to most of us. We are quite game to go crushing about in herds to *watch* others in movement, playing football or tennis—movements which, in any case, are rather crude and without aesthetic meaning. We can even go to the ballet and watch *others* dance whilst we become stiffer and stiffer in our seats. But to be asked to express something beautiful ourselves with our own bodies might sound like far-fetched nonsense to us! Truly we are only half alive!

The artist within us is there nevertheless, longing for

expression in all our doings, and capable of beautifying our lives. A great deal of ill health, of nervous disorders and even of crime, is due to the fact that peoples' natural creative genius has no outlet and that they are often unaware of its existence. I remember watching the production of a big open-air country historical Pageant. The first rehearsals were conducted in ordinary clothes, the cast, mostly villagers and farmers were awkward and dumb at the beginning, but in a few days, after they had been busy creating period costumes out of coloured bunting etc., and castles, inns and maypoles, a transformation took place. Those villagers dropped all their inhibitions and became graceful and passionate actors and dancers, to the manner born! The artist within them was set free, and they enjoyed and contributed to a rich experience never to be forgotten.

We must all set ourselves free into the world of self-expression. Let us explore ourselves and discover how much hidden talent we have, either in tastefulness or in actual performance. We can develop our taste in our homes, gardens and towns, where alas, all too much beautifying is needed. We can pursue the exciting chase for those books which will unlock creative response within us, for poetry that will make us want to write poetry (or at least worth-while letters!) for pictures that will make us want to paint, for music that will inspire us to do and to be! Let us seek to unlock our imagination, that mysterious capacity of unlimited resources. We have all heard of the new form of medical treatment for convalescents called 'occupational therapy'. It consists of just that—the release of the true individual through creative expression in handicrafts etc., which has been found to be the one thing capable of restoring and strengthening the will-to-live and to progress.

Art—or soul-consciousness—must find its expression in every activity of life. Firstly, there is the art of living—the challenge to make of one's life a pathway of beauty and of

meaning, in spite of whatever humdrum or routine jobs may line its route. Secondly, there is the art of loving—the practice of the greatest Commandment. To love unpossessively and with wisdom demands our deepest understanding, and includes our relationship with the rest of humanity and with all living things. Thirdly, there is the art of expression, the means by which we choose to give forth our particular message to our fellow men. For each one of us has his own special message to give to the world, whether it be in propaganda, in good example, in handicraft, in acting, in ideal housekeeping (!) in a non-exploiting business, or in any of the ‘fine arts’. Not one of us but is given the chance to express the best that he knows in one form or another. And that way comes the greatest of all happiness, because the whole destiny and meaning of man, and that in which he differs from the animals, is to create beauty on earth, beauty of thought, word and deed, which is to bring the Kingdom of Heaven to life in our midst.

## CHAPTER XIX

# The Language of Movement

**A**LL the world is in motion. From the atom whirling on its axis to the planet rotating around the sun; from the vast cosmic rays radiating at their respective rates through space to the infinite individual wave-length emitted by an amoeba; from the undulating of a mighty whale to the quivering of a moth's wing; from the wedding dance of the sand-worms, to the poising of a Pavlova! Constant movement, unaccountable kinds of movement; movement with every sort of meaning and for every sort of purpose! The movements we observe in nature are usually beautiful, purposeful and perfect in their expression. The movements made by ourselves, and by our fellow men would have been equally perfect if man had remained 'animal' or primitive. But in measure as his life has grown complicated, complex and unnatural, so also have his movements lost their naturalness, beauty and purpose, and nature has been largely defeated. For nature intended that everyone of our movements should: (*a*) keep our blood and our energy circulating evenly throughout the body, or (*b*) keep each of our muscles gently exercised promoting their growth, or (*c*) keep our joints supple and unclogged (this including also the nervous system), or (*d*) keep our breathing deep and full, thus ensuring a sufficient supply of all our needs from the air, or (*e*) release our minds and bodies from the effect of prolonged thought or routine.

Natural movements, such as we see in a little child (or, better still, in a kitten) do all these things. But long before we are seven years old the impacts of environment, heredity, etc., begin to destroy natural action and

inhibitions build up habits and movement-patterns which affect or restrict our growth, our thoughts and our capacities. Long before we are adult, a good psychologist can learn a lot about our character from the way we walk, sit or run, shake hands, play games, study or write—in fact, by the way we move in everything we do, we are making a living picture of our minds; we are showing our hopes, fears and ideals, our mind-power and our hearts to all who have eyes to see. Movement is a language far more symbolic than we dream. Movement is creative, making and repeating patterns which produce states of being just as wireless patterns produce a tune or a drama. Movement is more concrete than we realize. When we move we are *making* something. First and foremost we are making (or marring!) ourselves.

Wise men have always tried to learn from animals, realizing that man was developing his human side at the cost of his hitherto perfect animal side, and that this loss would some day have to be made good. Yogis and other sages habitually required their students to study the movements and habits of animals, sometimes sitting in a circle around a cat, for instance, hour by hour, until they would finally feel at one with the perfect rhythm and purpose of all its movements; until they themselves began to lose their tensions and move naturally. Most domesticated or restricted animals lost the perfection of their movements, with the exception of the cat. We cannot do better than to study and imitate our cat's movements, if we are lucky enough to have one. Each day we should rub or massage every part of our bodies and this should help to keep our spines and muscles supple. We should also stretch and stretch—and stretch again, letting ourselves go in an abandonment of all tensions. We should take up positions where our spine is either rolled up in a ball or arched right backwards. We should find out where our particular stiffnesses are and then very gently and patiently unstiffen them. We should strictly avoid doing anything which

jerks or hurts, but quietly increase our powers little by little without strain. And all these movements should be beautiful and pleasurable.

Walking can be a rhythmic and beautiful performance portraying the nobility, uprightness and progressiveness of man—or it can be a slovenly slouch, an inhibited mincing gait, or a hard pugnacious stride. What tale do you tell when you walk? Do you walk with joy, with release, with rhythm—or with humdrum monotony, or the pre-occupied haste that enjoys nothing? What impression—what influence do you spread when walking? Do you walk with the whole of your spine, or with some part of it held rigid? Put your fingers upon your spine when you walk and find this out. And what about your feet? Do you realize that there are cushions and powerful springs in them, so that those who walk well almost bounce? Do you bounce on the balls of your feet? Do you walk with all your muscles loose so that the life forces can flow freely through your body? What are you expressing when you walk—deliberately or unconsciously? It would not be a waste of time to write your answers to the questions in this paragraph.

Swimming is probably the next best exercise to walking. To begin with it is a *natural* exercise, and should be learned by everyone, preferably in childhood. Secondly, it is rhythmic and induces deep and full breathing. Thirdly, in swimming the weight is no longer borne by the legs; the body is lying horizontally; the digestive organs are no longer sagging downwards but are held in the position of 'going on all fours' as original 'animal' man did. Therefore swimming gives a toning up of the inner organs and a change to the circulation. There is also the wonderfully therapeutic value of contact with water, which gives great physiological and psychical release, cleansing the body of its surplus 'electrical' accumulations and thus giving it superb relaxation. Cares are forgotten in the water, and a state of exhilaration—or

dreaminess—is produced which is very healing. Both swimming and the daily bath should be made the most of for these reasons.

Horseback riding comes very high up on our list of valuable movements. This is because a good rider makes himself one with the horse and therefore shares with his own body the supple natural movements of an animal in motion—it is in fact the nearest approach to animal experience which a human being can make. For this reason it is invaluable for it provides the sharing of the human with the animal genius, both physically and mentally. The thrill of the companionship of a man and his horse must be experienced to be believed.

Rowing is a valuable exercise, which also provides the healing contact with water. But care must be taken not to overstrain in rowing, which has been responsible for many weakened hearts. In all movements, always concentrate on rhythm and steadiness rather than on energy and speed. The suppleness of joint and muscle which is the result of varied and graceful exercises and sports will give a person full and easy control of all bodily movement, so that his every gesture will possess that natural grace and dignity which we so admire in animals and which in fact is the secret of their beauty. The psychological attitude to movement varies in different races. The Western attitude may be said to be that of *resistant* movement—the expending of strength *against* strength. This is exemplified in all our sports, such as boxing, football, tennis. The immediate instinct when attacked is to strike, to push, to resist. In the East we find a different attitude, typified, perhaps, by the Zen Buddhists. Here you have the doctrine of non-resistance, of allowing an oncoming attack to rush over you, (and through you, if it is a mental attack) and of using the opponent's own strength for his undoing, as exemplified in Jiu-Jitsu. Now which of these two attitudes is right? The latter is far less exhausting, inhibiting and violent. It is significant also that Christ said "Resist not



evil!—Love thine enemies!—turn the other cheek!” It needs much wisdom to understand these instructions. When this wisdom comes it will alter our movements and many of our reactions. We will have learnt to trust God and to accept whatever comes to us without spiritual resistance, welcoming both trials and joys as proffered opportunities. Our gestures will reflect this inner wisdom. We will no longer move like puppets in the grip of fate. Instead, we will begin to move as if indeed we are potential Lords of Creation. This has been claimed as our destiny, but as yet the meaning of this claim is veiled to us.

The New Age attitude to health will be the opposite of the old or ‘orthodox’ one. The old-fashioned type of psycho-analyst treated man as a physical animal full of automatic ‘reflexes’ of obscure origin—and left the soul out of account altogether. The new psychology will consider man as a soul first, whose influences are at grips with his more material personality—which conflict produces results in the physical body. He will be given every chance to express his soul through creative artistry and character building.

## CHAPTER XX

# The Power of Speech

**S**PEECH is perhaps the most misused of all the gifts of men. There are two great differences between man and the animals. One is the power to create—to invent things—and the other is speech. Might it not be that these two capacities have some connection with each other—that speech and creativeness are somehow interwoven? We are told that the world was created by the Word of God. He shaped His intention upon the air and it crystallized into form. We humans in our tiny way are reflections of our Creator. We have been taught to pray—to shape our intentions or desires and send them forth upon the air. This is in reality a creative act and has a definitely scientific aspect. In ancient days people dared to put curses upon each other and some of these curses are still at work, because actually they were definite creations of their perpetrators. The ‘power of speech’ is indeed a power, which is mostly squandered uselessly and rather foolishly by people who are not yet alive to their own destiny.

Amongst many of the cults and orders dedicated to self-perfecting, speech is forbidden. This is because so much mental power can be frittered away in unnecessary and foolish speaking that we can thus prevent ourselves from attaining any further wisdom. The wise man thinks first and then speaks with deliberation and purpose. The foolish man ‘thinks’ and speaks at the same time, (without deliberation) therefore giving only half of his energy and mind to each activity. Which of these ways is our way? How many words a day do we waste? How often do we repeat ourselves or reiterate the same thoughts? Does our

mind run in deep tracks, so that every time a certain thing is mentioned we come out with the same platitude or reminiscence about it? Do the people who live with us know so well what we are going to say about everything that they only half listen? The person who thinks first and then speaks is *always* listened to attentively, because he speaks with twice the power, and he is likely to say something 'different'.

The Radio, Radar, X-Ray, and many other inventions have made us aware of the quantities of vibrations and radiations which pass continually through the air, but we do not know the half of it yet. The human voice is like a wireless set which can be tuned in to relay a variety of sounds from the different 'stations' within the personality. If we tune in to the 'station' of fear, the voice screams; if we tune in to the 'station' of melody, the voice sings; if we tune in to the 'station' of political thought, the voice makes a speech! Each activity of the voice is due to a certain intention of the mind, and each intention forms a definite creative vibration which passes out upon the voice giving it power. If you shout rather helplessly at your child or dog—'Come here!' he will most likely not obey you. But if you first form a strong intention in your mind and then say firmly and quietly 'Come here', he will be sure to do so. We can soon discover if we are using our voice with intent, by remarking how much notice people take of what we say.

We have already studied the importance of the breath. The state of mind controls the breath and produces with it the force and quality or timbre, of the voice. A state of fear produces quick, shallow, interrupted breathing and a halting uneven voice. A state of boredom produces poor and lazy breathing and a flat voice without any life rays in it. A determination to sway a person or a crowd produces full vigorous breathing and a voice vibrant with the mental force which is passing through it. A feeling of love produces a generous outpouring of the breath and a

melting tenderness of the voice. Every slight change of thought describes itself accurately in the voice and this is because the mind literally shapes and creates the unseen forms of the voice. These forms affect everything they reach, according to its sensitivity.

The motive behind our actions and its effect has already been considered by us. This effect is carried most strongly by our voices. It has been discovered that the voice carries healing power if its owner is motivated by love, sympathy, and the desire to help. Singers with this quality in their voices have been able to do useful work by singing to patients in hospitals. The ultra-nervous response of some young people to the voices of crooners has often been publicly demonstrated. Our voice is therefore an instrument which we can use to very great effect. In any case it *has* its effect, and gives us away with every inflection. It is therefore wise of us to control and use this powerful instrument with care and love and consideration, cherishing it as a great responsibility, as a remarkable means of creativity and as a musical instrument which either in speaking or singing can literally pour love, beauty and healing upon its hearers.

In using the voice the first rule is to remember that the voice represents expended energy, and therefore not to waste it. We should avoid repeating ourselves or using ten sentences where one would do. We should choose our words. Our Mother tongue is beautiful and fascinating if properly used. It is rich in words which give an added interest to life. We can help to fight the present unhappy era of muddle and ugliness by cultivating thoughtfulness and beauty in our voice and speech. It is an infectious quality and many people will unconsciously catch it from us! We will be helping to combat the plague of slang and 'tough' speech which is a blot on present civilization. The children around us will grow up with a new sense of the dignity and grace inherent in speech which will stimulate the best that is in them.

Love your own voice as you would love an old violin. Learn to master it so that you can express anything you wish with it. Listen to it yourself—be your own audience. It will surprise us how we can catch ourselves out misusing our voices, either by being raucous or husky, high-pitched and peevish, critical or bored. In all these ways we allow forces to pass through us which are destructive to the harmony of our own bodies as well as to the bodies of our neighbours, be they humans, animals or plants. "Love thy neighbour as thyself!" has so many implications. If that love is welling up within us it will literally pass out as a chemical healing emanation on our breath with every word we speak. As for the power of the actual sounds and notes we utter, there again is a science awaiting discovery. For everything in nature is vibrating to its own individual sound and note and each human being has his own note. If this note is identified and sounded melodiously and gently it will heal him, if it is continually sounded raucously and loudly it will make him ill. If we can discover the particular individual note of a drinking glass and sound it into the glass with enough vibrance, the glass will shatter. Let us get accustomed, therefore, to consider our voices with seriousness and care, as we would with any other precious and valuable tool or instrument.

The habit of singing in the bath is a natural and spontaneous expression. Everyone ought to sing. In ancient civilizations all the populace or tribes were able to sing quite well, and to join in the chanting of tribal music. In medieval times the people sang in their churches with considerable power. To-day we should remember that singing is a natural accomplishment, without which we are incomplete. No one should be content to admit that he cannot sing. The breathing exercises already outlined are the beginnings of voice culture. After we have been doing them for a few weeks we will discover that our natural singing voice is developing. If we do not wish to annoy our family or neighbours with our first attempts at

singing, let us get them to join in! Community singing is a joyous and healing entertainment, especially for people with restricted routine occupations. If the voice is not pleasing, that is either because there is a flaw in the character or because the person does not express his real self through his voice—because of inhibitions! In either case this should be remedied. Let us not be satisfied therefore until our voices please both ourselves and others.

We should try to cultivate not a *loud* voice, but a vibrant one. Loudness is destructive whereas a soft voice on a full breath and used with thought and feeling behind it, carries most powerful and penetrating vibrations. The reciting of poetry is an art the revival of which should be undertaken by all who wish to appreciate the wonders of thought and language which are our inheritance. It is an art which is helpful in many ways, both in social and in public life, and it also is a great destroyer of repressions. We can, therefore, gain much joy and interest, render valuable service, and improve our health, simply by using our voice and our speech in the way in which they were *meant* to be used, and refusing to be influenced by the slipshod habits of our times.

## CHAPTER XXI

# Recreation and the Joy of Living

LET us look carefully at this word 'Recreation'. We use it to express the enjoyment of diversions, sports or games—in contrast to labouring and working. But the word itself means 'to re-make, to form anew', does it not? This shows us that holiday-time and play-time in our lives does actually refresh and renew us—in fact, recreate that part of us which was getting worn down by the monotony of work or routine. Recreation is as necessary and important a factor in our lives as is sleeping, eating and working. Governments realize that this is so, and always arrange for fêtes and diversions for the people. Some persons prefer a life full of nothing but fêtes and diversions and they try to avoid work and responsibility as much as they can. This type often commit suicide in the end. Others are over-anxious, over-conscientious and serious, and allow themselves to become so absorbed and imprisoned by their work that their lives become abnormal, and a breakdown is usually the result. In order to strike the happy medium between these two extremes, we should try to understand the continual duality of life, the balancing process that goes on in all activities, such as sleeping and waking, night and day, summer and winter, high tide and low tide, joy and sorrow, health and illness. All these contrasts *mean* something, they have a purpose and contribute the *experiences* which form our lives and make us grow. They are like the swing of a great pendulum which makes the clock of life tick on. If we deny any of them we stop the clock in our particular case.

The purposes of recreation are more varied than they may at first appear. We will mention the more serious

ones first, which are (1) to break the constant tension imposed by our work both on our minds and bodies; (2) to give us a period of conviviality with our families and friends; and (3) to give scope for our creative energy in hobbies and sports, which it may not find in our daily work. Civilization at the present time is such that we are obliged to tackle many careers and jobs which have definite drawbacks, either in regard to our health, or because they are monotonous, uncreative and even unpleasant. These jobs must be done, but if we learn how to *live* (as we are trying to do in this book) we will be able, not only to get the best out of our jobs, but to plan our few leisure hours so well that our lives are rounded out and provide us with full self-expression.

The less obvious purpose of recreation is that it often affords a chance for our souls to be able to grow and to live—within us. Now the nature of the soul is *JOY*—do not let us pass lightly over that sentence but let us consider it deeply. If we are in touch with ‘soul-life’ and ‘soul-knowledge’ we feel joy. We know that feeling well—of awe, wonder and joy—when we are faced with a gorgeous sunset or stormy sea, the deep devotion of an animal, the thrill of a great discovery or answer to a prayer. If we have never felt this joy then we are very poor, indeed. In our periods of recreation we should seek it, for in that search we will find reality and that will give us renewed life—we will be re-created. Our finest recreation will therefore be of that nature—the experiencing of that joy which is the essence of soul life; in fact there is no soul consciousness without it. The joy of well-being, the joy of friendship, the joy of giving, the joy in arts and sciences and in all things which make for human progress, these joys are really all joys of the soul which is happy at being allowed to do its work well—that work being to help us to grow towards perfection. To this end, we must worship perfection in our leisure hours. That is what culture and the arts are really for.



Each of us has different needs in the matter of recreation as in everything else. It will be well worth the effort to write out a little chart of our daily life in order to ascertain what part of our natures is satisfied, and what part is left unprovided for. Let us put down a few headings, such as: Family Life, Friends, Work, Community Interests, World Interests, Spiritual Interests, Pleasures, Health, etc. Under each heading list our activities, needs, and their fulfilment. Then let us study this chart and see where the gaps come. Perhaps we have a full family life but no outside friends? Perhaps we may have many acquaintances but no family who depend on us? Perhaps we are keen on politics but take no interest in religion or the inner meaning of life? Perhaps music has been neglected and our only pleasure is in the cinema—because it is so easy! Perhaps we are afraid ever to be alone or to be quiet? (i.e. we are afraid of our soul and its life!) Perhaps we are very interested in our Women's Institute or our Men's Club, but not interested in world affairs? Wherever the gap lies there should we go to find our joy and our reality—our recreation! If we have no family then we can adopt someone—or get ourselves adopted, in the manner of speaking—anyway we should develop some deep ties and responsibility for another. If we fear solitude or silence let us go away on a mountain and allow our souls to speak to us. If we believe we have no brains for world affairs, let us face this escapism and give our mind a chance—be sure it will surprise and thrill us! If we are bored to death with our job, let us read up its history, and the part that science has played in it and the future that may lie ahead of it. Ten to one, we will find that the dullness was in ourselves, not in the job.

To some people their food is a great recreation! Why not? Provided that it is not an obsession, is indulged in moderation, and does not give extra trouble to anyone else (which rules should apply to all other pastimes as well!). Food provides recreation of the physical body and

should be taken very seriously! Then there is the simple pastime of walking, which re-creates our muscular system. To walk and talk with a fellow-spirit is a refreshing joy. To walk alone and talk with one's inner self may bring an inspiration which will change our lives. So many other forms of physical recreation are provided for us, including riding, dancing, swimming, field sports, tennis, billiards, gardening, carpentering, boating—the list is endless. Recreations for the mind are equally varied and include reading, bridge, radio, cinema, theatre and lecture. Then there are our emotions, which must not be starved or neglected or there will be grave trouble. So we have the fine arts, poetry, painting and music—colour, sound and form! We cannot be too careful to fulfil the needs of our natures in this respect. To some people, colour and sound are more re-creative than food. Finally, we come to the needs of the heart and soul which are respectively love, goodness and truth. Without these the very vitals of our beings are starved and stunted. Without these we are as robots, shells void of any meaning. Love, goodness and truth are the substance of the Kingdom of God. "Seek ye first the Kingdom of God and all else will be added unto you". That is why if we seek the good, the beautiful and the true in our times of recreation, whether they be found in nature, in books, films or plays, in religion, or in world affairs, we will experience the joy of fulfilment and will be for ever refreshed and renewed. That is why to-day, with its preponderance of sex and crime films, of jitterbug dances and of 'modern art', is producing a public more and more tired and apathetic because they are starved of all their vital inner needs, and their so-called recreation does *not* re-create!

To sum up, we should realize that our birthright is really Joy,—but that nobody and nothing can give it to us until we learn how to attain it for ourselves—by reaching out to those places where joy is to be found, and by becoming one with that part of ourselves which is joy—

our own secret spirit, as it abides in ourselves and in our neighbours, deep, deep down, sometimes quite buried, but waiting to be expressed through us all in the practice of the presence of God—beauty, goodness and truth. For if we manage to live close to these inner attributes and energies, (and no outer circumstances can really part us from them) we shall need very little so-called recreation indeed, and the recreation of our neighbours will be to try and seek our company!

Many people consider that recreation entails dissipating as much energy as possible—instead of re-creating it. Let us not make this foolish mistake. If one of our pastimes is food, for instance, do not let us eat so much that we have to expend lots of extra energy on digesting it. If it is walking, dancing or swimming, we should be wise enough to stop before we tire ourselves enough to curtail any of our other activities. Immoreration is a very common *disease*; it should be recognized as such. A little goes a very long way if we experience it to the full. So many people rush around in a restless, feverish scramble for pleasure and distraction in physical activities, not realizing that it is perhaps the mind and soul which are aching for recreation. The recreation of the soul is *love*—of goodness, truth and beauty. The recreation of the mind is the acquiring of wisdom—which happens when knowledge (facts) and love are joined. Herein lies the most thrilling and healing of all recreations.

## CHAPTER XXII

### Man's Innate Genius

FROM the mind of each of us there stretches an invisible thread. This links us with the inner Heavens, the place of all knowledge, and inspiration. Like a telephone wire, this thread is useless unless there is a receiving instrument at one end, and a person trying to establish a contact. We may spend our whole lives without ever properly using our invisible thread, or knowing that it is there. This is tragic, because there is no limit to what we can achieve by means of this magic link. The thread has been known and used by all the sages in history, and has been given many names. One rather beautiful name is 'The Rainbow Bridge'—the bridge which links us to wisdom. This name is very apt because it is taught that the thread is made up of seven strands, of the colours of the spectrum; and that these strands form our seven little personal links with the seven creative forces of Nature, the Seven Planets, the Seven Spirits Before the Throne. These Creative Forces, include, as you know, Divine Will, Divine Love, Divine Intelligence, and all the Arts, qualities and sciences. If we strive and yearn for inspiration and expression along any given line, such as music, we develop and strengthen a certain one of our little coloured strands until at length the invisible bridge or channel is ready for use and we are able to draw a wealth of creative ideas and inspiration from it for our own use.

Such ideas are not 'our own'—they come from the Heavenly spheres of inspiration. But our way of interpreting and expressing them will be our own—possible to us alone, and our individual contribution for the good of our

fellow-men. Some great figures in history developed their Rainbow Bridge so effectively that they became geniuses like Raphael or Beethoven. Once a simple peasant girl developed her link with courage so earnestly that she finally became known as Jeanne D'Arc. Many humble people have cared so deeply for their neighbours that they have developed the channel of Divine Love in their Rainbow Bridge and have become great healers. Each of us has something to give, something to express of beauty, truth and goodness. No one can say how great could be our achievement. It all depends on our desire,—our *will*! This is the profound secret of man's *free-will*—it represents individuality, which produces originality and creativeness. Creativeness is the budding Godhood within us. It may be true that we apparently have no creative gifts whatever, either for art, literature or music. The fine arts, however, are a means of expressing the best that we know—but they are not the only means. The primary expression is the expression of the self. It needs a lot of skill to express the best we know through our own persons, our clothes and our homes. Whilst we are trying to do this, we may easily uncover some hidden decorative talent whose existence we had not suspected.

Why is it that some people are successful in expressing themselves and others are not? A person may produce a bold idea for a picture or a new invention but may be quite unable to fill in the details or finish the job. Another may work industriously and meticulously but without producing a single original idea or anything out of the usual rut. Yet another may have a good idea, work methodically at it, but the whole performance will lack fire, inspiration and interest—it will be dull! These failures are due to the fact that the man is not working with all of himself. The human being is threefold; he must work with heart, soul and intellect *combined*. The soul works through the Rainbow Bridge, bringing true inspiration and creative ideas. The heart, seat of aspiration and desire, sets the

work on fire, giving it warmth and life, the intellect ensures that the work is produced coherently, practically and in durable form. If a person works hard but without emotion, ardour or conviction, the work will lack warmth and appeal. If on the other hand, he is full of 'temperament', but lazy about using his mind, the work will be unpractical, perhaps eccentric! If the person is not striving for the best and highest that he knows, the work will be without value. When we see, as we often do, an ugly house without charm or originality, and built in an unpractical manner, we know that the builders lacked all three of the above requisites, and that the house will have a depressing effect on everyone who comes into contact with it, until it is pulled down. The same applies to a badly conceived garment, an ill-planned school, a drab room. It has been proved that colours have a profound effect upon our mentality and upon our health and happiness, and that drab and ugly surroundings often produce neurasthenia, crime and suicide. The responsibility of all of us to beautify our surroundings is very great indeed, and in the shouldering of it we will unleash much hidden talent within ourselves and inspire all our neighbours.

An inhibition is a knot in one's mind which prevents one from thinking clearly and from acting as one's true self. This knot is usually in the form of a fixed idea which we have accepted unquestionably when we were very small, or which has gradually grown through a variety of causes such as uncongenial circumstances. This knot may consist of the idea that we are very shy or stupid, or that we dislike a certain person or country, or that we are very sorry for ourselves for some reason. We get very used to this knot; we might even be said to like it and to cling to it in spite of peoples' attempts to cure us. For us this knot may be a form of escapism, an excuse for not making an effort, for not thinking new thoughts, for not being our true selves. So long as we harbour these knots, or inhibitions we cannot grow, we cannot learn and we will

eventually become ill. Such illnesses as appendicitis, sinus trouble, and rheumatism are often due to the tensions in the body caused by a fixed idea. The sages of the East such as the famous Zen Buddhists, contradicted everything that their students knew and believed in until there was nothing left. They preferred a pupil with nothing in his mind rather than one with inhibitions—fixed ideas! Much of the incomprehensible 'modern art' and 'modern music' serves the same purpose—it breaks up all our preconceived ideas and gives us a fresh start. We should search ourselves very carefully to see if we have any fixed ideas, any great shyness or self-consciousness. If we have we *must* seek freedom. The futurist artist who breaks every rule and tradition and paints extraordinary designs showing distortions and shapes more like a nightmare than real life, is subconsciously struggling to break out of traditions' ruts and inhibited thought-patterns. His very desire to do so may grow so overpowering that it becomes an inhibition itself! He ends, not by expressing himself, and his particular vision, but by expressing an inhibition! This same wish to break away from old and perhaps stagnant habits of thought has caused people to forsake their church, their traditional moral codes and their culture and good manners. The desire for something newer and more genuine is good and healthy, but the habit of smashing up the 'good old ways' without putting anything worth while in their place is unhealthy and dangerous, and leaves people high and dry without any incentive—it means passing from one set of inhibitions to another—that is all! And the last state may be worse than the first. It is very ineffective and weak to break something down or to forsake traditional ways until and unless you think you have something *better* to put in their place. Lack of beliefs, lack of code for morals and manners, lack of a goal in life—such is the most unhealthy state of all. It is impossible to be well and wholesome unless we have reverence, unless we have awe, and unless we have ardour. The

cynic, the disillusioned and the apathetic person is very sick indeed.

Our quest for radiant health will therefore require some rigorous self-examination on these points. First of all, have we any inhibitions about ourselves, our capabilities, our looks, our health? Secondly, have we any inhibitions about anyone else, any dislikes, criticisms, about our near neighbours or any public figure? About our religion, our government, our business, or another country? Have we, in fact, any fixed ideas which we do not want to change, and which are tying knots in our minds and preventing us from radiating Goodwill and constructive thoughts as our contribution to the world? If we find these obstructions within ourselves, how shall we cure them? *Not* by force or by will-power, or by effort! But by *replacing* them with their opposites. Replacing criticism with understanding, shyness with confidence and determination, disillusionment with a vision! Let us build in our minds the ideal religion, the ideal moral code, the ideal community life, the ideal culture. There are enough people doing the criticizing. But the mental building!—that is the real creative work and has to be done *before* any outer work can take place. If everyone were to do this work, the world would be changed in a year! And it is work which *no one can prevent us from doing!*



## CHAPTER XXIII

# Relaxation and Self-healing

HAVING progressed so far in our study of the requirements for the attainment of radiant health, we should by now have begun to know ourselves in a new way, understanding how we are made and our various needs, physical, mental and spiritual, and emotional. We have probably come to know many things about ourselves which we did not realize before, such as certain failings and deficiencies, and hidden gifts and potentialities. These realizations will have removed many doubts and uncertainties, and in consequence, we should have begun to feel more mentally relaxed. All life moves forward in a wave-like rhythm—a sequence of tension, expression, relaxation, pause!—such as Spring (the tension for new growth) Summer (the full expression and flowering), Autumn (the relaxation of completion and fruitfulness) and Winter (the pause before a fresh tension of new birth). In correct breathing we have the same rhythm; (1) the tension of breathing in the new life energy. (2) retaining the breath whilst the energy flowers into activity and expression. (3) expelling the breath in relaxed completion, and (4) a pause in preparation for fresh effort. In our daily living we must be sure that we follow this pattern of nature. After having tensed ourselves up to make an effort, and after having completed the activity, we *must* know how to relax and how to give time to releasing the tension. Some people remain tensed nearly always and thereby shorten their lives and give themselves various ailments. Others automatically seek 'relaxation' but remain tensed for that also. Just a few—a very few—know how to relax both in mind and in body and therefore

retain their youth and their faculties to a remarkable degree.

There is such a thing as being over conscientious. It is wonderful to love to help and serve your fellowmen, to do your job thoroughly, to feel deeply for others. But you cannot be doing it **ALL THE TIME**! Even a razor blade needs rest and relaxation. Sometimes it is, in fact, a sort of good-hearted conceit which makes us feel that we are indispensable. Let us realize the disconcerting fact that if we disappear to-morrow the world would go on just the same, and certain people *might* become more self-reliant through having to do without us. Also, if we became chronically ill someone's character might be beautified by looking after us. We must not take ourselves too seriously all the time! We must leave some of the responsibility to God even if we are willing to do our share. So do let us use common sense in refreshing and relaxing our minds and bodies according to their need.

The care of the spine which we have already described, should have helped us to be conscious of our potential suppleness and fitness. To this we can now add some relaxation exercises. (1) Stand up and allow the body to go limp like a rag doll then swing the hips and if the body is really untensed this will cause the arms and head to jerk around quite wildly and loosely in every direction. Keep this up without being rough until every joint and muscle is quite free. (2) Lie backwards over a chair and see how much you can arch the spine and drop and relax the head, neck and shoulders. (3) Lie straight out on the ground, and twitch each muscle separately working from the feet upwards. Try to increase the number of muscles controlled, day by day. (4) Take a deep breath and stretch the arms, legs and head as much as you possibly can; practice stretching each toe and finger, and every muscle in the neck. (5) Now try to do the same sort of thing with the mind! Try to wipe away all the thoughts which have been absorbing you or harassing you all day, as if in imagina-

tion you were wiping a slate clean. (6) Count your blessings! (this ought to be done twice a day). (7) Recall the most amusing things you can remember. (8) Compose a film plot, a rhyme or a song or a few questions for the Brains Trust! In these ways we can, in fifteen minutes obtain more genuine refreshment and healing, than in crushing about in stuffy places of entertainment, and when eventually we do go out we will be fit to enjoy ourselves.

The above practices will do great service in keeping us fresh and alive, and as a preventative of the many ills which develop through continuous tensions of the mind and body. They will definitely increase our staying power by 25 per cent if we do them steadily and with intelligence—and they cost nothing! When however, there is real trouble in the way of illness, pain, sorrow or accident, there is much more that we can do to alleviate it. We must bear in mind two things. Firstly, that illness, from one point of view, does not really matter, in that people have achieved great things when almost hopelessly crippled or handicapped in health—in fact, disability often acts as a spur if the character is strong. Secondly, we must visualize ourselves as electric batteries connected with an illimitable storehouse of forces of all kinds, that storehouse being the Universe. If we switch on the current (engage in any endeavour) it is actually inexhaustible. The only deterrent would be that our switch is faulty or irregular—we forget about the current or we do not believe in it. But it is flowing through us all the time—the generous strength of God. The controlling switch is our mind. What we believe, we will have! Where we direct our minds, the forces will go. ‘Energy follows thought’. This subject, which is a vast one, contains the ultimate truth about healing—of ourselves or others. If we believe in God, or goodness, or perfection or health (however we name it) we can tune in, switch on, or identify ourselves with that stream of perfection and make use of it as we will. It is our birthright. But we must not use ‘will-power’ or push with our minds. That is the

wrong method. The right way is to use imagination, to visualize and create a living picture in our minds of that which is desirable and perfect, and we will thereby attach ourselves to it. Like attracts like. We have heard these things said so often. They are platitudes, which have come to mean but little. We forget that the greatest secrets in the world are hidden in just that way—through simplicity and obviousness—the safest of all blinds. Honesty and sincerity are the keys which open the door to these truths for us. Until then our mixed motives cut us off from them, because our mental focus is too complex.

There is one kind of healing that matters the most, and that is the healing of the soul. The soul may be sick for various reasons,—because it is not allowed to do its job, that of guiding and teaching the personality; because it is ignored, because the personality is committing ‘sins’ (acts of ignorance). But the soul can be well even if the body is sick, provided the personality is learning through suffering. Sometimes sick people who are living almost in agony, are yet able to be happy and radiant, even to spread health to others, if the soul is well. What, then, constitutes health in its essence? Would we prefer to be healthy in our minds and souls or in our bodies? Which would mean the most to us? These are important things for us to consider, because whatever we desire we are likely to attain.

The great secret of life is its *unity*. We are all at one in the mind of the Creator. This is the meaning of the at-onement which we are asked consciously to attain. Sin is the ignoring of this fact of oneness (‘love thy neighbour as thyself’). Such ignoring or ignorance leads to envy, frustration, criticism, robbery and hate. These states of mind cause illness. If we can learn to love our fellowmen (not sentimentally, but in *oneness*) with all their failings, and love our lives with all their difficulties, because all is an expression of God’s plan, we will thus identify ourselves with that Plan; we will live in a state of acceptance, and

the Light and Purpose of Life can flow through us unimpeded. We will then become healers—of ourselves, of others, and of the world.

Our healing power may flow out to others through our minds, our hands, our eyes, or our aura. It will flow out either consciously or unconsciously, but it will flow. If we do not obstruct it with our 'will' or our ideas, it will bring healing in *that form which is best*. This may not be physical healing, it may be mind or soul healing, giving courage, faith, joy and acceptance. It may on the other hand be physical healing, giving relief from pain. Which would *you* prefer to have? If you are trying to heal your friend, the first thing to do is to try to link your soul with his in order to know intuitively what kind of healing his inner self would wish. Do not have your own ideas about it. Do not be one of those who try to keep the unwilling sick alive. Hold your mind at the highest point of idealism and love that you can reach. Then wait. You have plugged in. The Divine current will flow through and do its work.

The world to-day is a sick world. It needs healing. When there are many individual healers they will produce a healing community, or a community with a largely healing influence. This influence will strengthen people everywhere in the gigantic task ahead of salvaging the world. They can only achieve this task if they can reach the top of their form, and by this I mean that even a chronic invalid can learn how to be at his best, and how to do and dare in spite of all handicaps.

It is very important for us all to use this kind of training for health *permanently* and not just do a little and then put it away and forget it. It is so easy to leave until last one's attention to health and vitality so that it gets crowded out altogether. That is a fatal mistake and we should be on guard against it. This takes steady enthusiasm and a one-pointed mind. Therefore, our next study will be the self-training of mind and character, realizing as we go along that physical and mental health are entirely interdependent.

## CHAPTER XXIV

# Mental Fitness for the New Age

THESE chapters are intended for those who are willing to take action in the service of their fellow men, when once they see the way. Ours is not only a study in order to become fit for service. It entails the actual practice of service in leadership while studying, because the influence of the student's mind begins to make itself felt as soon as the ideas here reviewed are being accepted and absorbed. Furthermore, it deals with the need of to-day and to-morrow. The first thing to realize is that the present world crisis is unique in history and that, as the student has been privileged to be alive at such a time, there is likely to be some especial part that he or she alone can play in the human drama.

What, then, is the situation? (a) It is the first time in history that there has been a total *world* war, (b) It is also the first time that a large percentage of humanity has been able to study such an event whilst it occurs, and almost, through polls etc., make known their opinion at once. (c) also, there is a swelling undercurrent all over the world of human aspirations, of the realization that civilization is sick, chaotic and a prey to a form of self-destruction which is entirely unnecessary—and there is an earnest desire for better conditions, coupled with the growing will to help in their achievement.

These factors combine to offer the greatest of opportunities to all those who are prepared to help by assuming responsibility, by dedicating themselves in one way or another to the building of a better world. The public to-day are gradually changing from 'sheep' to 'goats'—that is to say, from those who must follow a leader who thinks

for them, to those who are willing to go forward individually and yet to share thought and leadership and responsibility with each other.

The rôle of the modern leader will differ essentially from that which has hitherto obtained. He must learn to be a leader of leaders, an inspirer of leadership in others. There are those who live humbly in the background nursing a hidden desire to serve their fellow-men by the promotion of some ideal which fills their hearts. But they do not believe themselves suitable, able, or in a situation which allows of them to play any part in human progress, and their valuable potentialities lie fallow. To them this study will show the way, and open the door through which they may pass to play a full part even in the place and circumstances to which they belong, and in spite of all seeming obstacles. They will learn that the Citizenship of the Future will entail *shared Leadership* on the part of every individual.

Let us now consider the actual quality of leadership, from whence it springs, and the different ways in which it manifests. What, in order of importance are its ingredients? The basic one is CONVICTION—the fact that one is truly convinced and certain of the rightness of some ideal, need, or course of action. Conviction produces the motive which is the mainspring of all our actions. If we are of the ‘sheep’ kind we simply take on and use those convictions (of somebody else such as a leader like Hitler!) which appealed to our emotions. If we are reaching mental adulthood we strive to arrive at our own convictions through our own thinking and reasoning. We then attach ourselves in service and in thought to those who have reached the same conclusions and are expressing them.

Conviction must therefore be the foundation of our success. We should begin this study by writing down concisely what our highest and truest convictions really are—they will constitute the reason for our having persevered

with this book. It is essential for us always to get our beliefs and ideas down on paper in as few words as possible. Only thus will we be enabled to face them, as it were. It may be that we will find out that our convictions are not yet strong or definite enough to be of any use to us as a guiding-rein through life. If that is so our first work must be to bring those convictions to life, to uncover them from their place of hiding in the recesses of our minds and souls, and to put them in their rightful place at the head of our affairs. We can begin by enquiring what, at their best, should be the nature of these convictions? Secondly, on what should they be founded or built up?

Convictions should be based on the essential purposes of living. It should be possible and necessary for all of us to answer the following questions:—(a) do I believe in the ultimate achievement of all mankind, and in the existence of a beneficial Creator, and a Plan of universal evolution? If not, what do I believe in this respect? (b) Do I believe that each individual contains within himself unfathomable potentialities, and could render mankind service in some form, given the necessary stimulation and conditions? (c) Do I believe in the power of thought or the power of simple faith to make an impress on human progress as has so often been done in the past? Do I realize that great service has been rendered by the most unlikely people in the most impossible circumstances and under the greatest of handicaps?—And that this fact prevents me from making any excuses in respect of my own qualifications? (d) Do I recognize the factors which prevent me, or might prevent me from achieving my full powers? (e) How much would I give or sacrifice to be of real service to God and to my fellow men. Have I any reservations and what are they? (d) What prevents me from having the conviction which would carry me right ahead?

We are built up in a very complex fashion—body, emotions, brain, mind and soul—sometimes all warring against each other. The soul alone is in touch with the



real inner secrets of life, with the purpose of all things and the way of achievement. Therefore, the soul must direct the mind (and this we call 'inspiration'); the mind must direct the wireless receiving set which we call the brain, and control the emotions which are the fuel of life; and the body must become the servant of this government. Conviction is only achieved when we establish a channel or link with our soul and are obedient to its message. If we state our problem to our soul (or Higher Self) and listen in impartial silence for its reply, it will in fact reply to us. Once such a link is established we **KNOW**, and we have conviction, because we have made our own contact with truth. To this end, all through human evolution, men have sat in silence, in prayer, meditation or study, according to their type—and the results have carried humanity ever forward.

A second ingredient of leadership is self control—in other words self-leader hip gives the power to lead others. It is said that if we can conquer ourselves we can conquer the world. In order to do this it is first of all necessary to do a little self-examining, and so find out what we have to deal with. Answering the questions above will have given us a good start and shown us some of the limitations, inhibitions and handicaps which we may have to overcome in ourselves. But let us be quite clear that we *can* achieve in spite of, and perhaps even *because* of our limitations. Sometimes the possession of a bad physical handicap causes such a stimulation of the wish to overcome it that great achievement follows, as has been the case with many famous men. So let us accept our defects with calmness as part of our equipment, either to be overcome or used to advantage in the part we are most suited to play.

## The Question of Personal Leadership

AS the third qualification of leadership we can name an interest in and understanding of those to be led or influenced. It may be thought that this has always been the case. But, whereas in the past a leader had to understand how to make his appeal to the crowd, to the mass spirit, to the emotional character, and to the type of person who wished to be led, to-day the position is different. The age of the individualized human spirit is at hand. The totalitarian epoch may well mark the last stand of tyranny; and of the subjugation of the masses. Before us now we have a period during which two factors will develop side by side which have always been considered as incompatible—that is to say, the development and emergence of active individuality in all men, and the change from the self-sufficient, self-assertive leadership of the past to the collective leadership and the sharing of full responsibility by each and by all.

An understanding of those to be influenced at this time must therefore include an ability to assess their potentialities as leaders and their qualities as thinking individuals. The mass appeal and the emotional appeal is outworn for the pioneer leader of to-day. This new fact is an important one, and needs much study and understanding. To-day's leader has to learn to make an appeal to the quality of initiative in his followers, and to their willingness to take responsibility. His own words must not be accepted blindly but must be weighed and considered. His followers must not be allowed to lean on him, but must each relieve him of a portion of his work of leadership. All leadership which cannot develop along such lines will pass away with the old and dying order.

In order to effect these new changes a careful study of psychology is required, together with a warm faith in the achievement possible to every human being. The leader of to-day must realize that the proof of the success of his own initiative will be shown by the degree of initiative that he can awaken in others. The type of initiative thus awakened must also be non-egotistical, non-self-assertive, and wholly co-operative. We know that the sheep-like following of, and adulation of a tyrannical and power-struck leader can propel humanity headlong to destruction. This must be avoided in the future at all costs. Everyone who works, in however small a measure, at encouraging individual thought and initiative in the people everywhere is doing incalculable service. Such work can only be done through a thoughtful understanding of and sympathetic approach to the individual.

Fourth in importance of our qualifications for new-age citizenship must be the ability to cultivate an energetic and clear-headed control of the time at our disposal. It is just here that so many of us fall down. In fact, right control of time has been named by metaphysicians as a deeply important spiritual exercise. Life is complicated to-day. There are endless stresses and strains and demands upon our time and energy. It needs strength of character and wisdom to see our situation clearly, to decide where our duty lies, to put first things first, and to map out our timetable and keep to it. This is a difficult problem for most of us because, if we have any personality at all, the demands made upon us are ceaseless. Once again, there is only one way successfully to tackle this question and that is the way of SILENCE, the way of analysis. When we awaken in the mornings we should dedicate ourselves during a few moments of utter silence, to listen for the guidance of our Higher Self, to tune in to our true ideal and goal. Then we should plan out the main things we wish to achieve during the day. At night, before sleeping, once more we must link up in silence with the Reality lying behind our lives.

We should review our day and see how near we came to accomplishing our decisions, and if we did the important things or were led astray by unessentials. In this way we will keep ourselves always tuned in to the goal ahead, and will not be in any danger of being side-tracked. Also our Rainbow Bridge will be growing steadily stronger.

We can now sum up our definition of the four primary qualities on which we can build successful service to our fellow men and fulfilment in ourselves. They are, firstly, **CONVICTION**—that which we believe in and believe should be done, that which gives us our life-motive and inner propelling power; secondly, **SELF-CONTROL**—the determination that we can and will be master of ourselves, and thus of our destinies, and become strong instruments of power thereby; thirdly, a keen and lively **INTEREST** in the world around us including those we may serve or inspire; and fourthly an intelligent use and control of the **TIME AT OUR DISPOSAL**. In attending a college or class we rely upon the master to check our work and our progress. In taking up this personal study we must largely play master to ourselves in order to see that the work is done. We assume a more adult and responsible attitude and we watch over our own progress. There is only one way successfully to accomplish this, and that is the way of analysis. We should check ourselves over at regular intervals in order to see how we are building up in respect of the four qualifications here enumerated. On page 148 we gave an analysis to test out our convictions. We will do the same for Self-Control.

In order to analyse his powers of self-control, the reader should get clear his answers to the following questions:—

- A. To what degree do I use self-control at present?
- B. Do I choose to believe that certain habits or characteristics or weaknesses are beyond my powers of control?

- C. Or do I admit that there need be no limit to my self-mastery?
- D. Do I mistake obstinacy for self-control? Or do I realize that it takes self-control to be adaptable, open-minded, ready for change and to learn afresh?
- E. Do I realize that rigidity and habit are forms of escapism?
- F. Do I agree that in measure as self-mastery is achieved one is able to forget the self altogether?

It may be well to consider here exactly what benefits come from the practice of analysis:—

- (a) They cause the mind to form the habit of individual reasoning and the production of original, fresh thought.
- (b) They encourage the growth of personal honesty towards the self, and follow the ancient law—‘MAN KNOW THYSELF’.
- (c) The fact of writing answers down prevents wasted energy in mind-wandering and cures vagueness.
- (d) In measure as the reader builds up his own opinions, observations and decisions, he saves himself from being influenced by others, and from becoming a prey or the echo of another mind.
- (e) By courageously facing himself and his failings daily he takes his Purgatory in small doses, as it were, and saves himself endless accumulations of trouble in the future. This daily review has been an age-long metaphysical practice recommended by all Wisdom Teachings.

The third quality of *interest* can now be made the subject of our analysis:—

- (a) Does all my interest centre on one thing, my job or my home life?

- (b) Is my interest in things or people mostly *self*-interested?
- (c) Do I realize the interdependence of all life, and the fact that personal and national self-interest brought about the world war?
- (d) Is it possible for me to be as interested in other people and their progress as I am in my own?—Even if they do not belong to me?
- (e) Do I agree that this would be the ideal state?
- (f) Do I realize that love is the only key to understanding—and therefore to interest?
- (g) Can I conceive of love, not as sentimental emotion, but as a realization of the kinship of all creatures within the life of the Creator?

The reader might care to formulate some further interesting questions for this list himself, remembering to keep his notes in a special notebook for future use.

## The Four Ingredients of Success

**I**F we view the world situation to-day in our search for progress, I think we can all agree on certain promising signs. Firstly, that humanity does at last see that it is in reality one great family, the fortunes of whose members closely affect each other, and that it can only successfully be governed from that standpoint. It has become clear that the greatest good for the greatest number should be our goal. It has been made plain that any effort to live at the expense of, and to the detriment of another, either nation or individual, brings heavy punishment eventually upon the one who attempts it. It is beginning dimly to be recognized that all the great religions of the world have given us certain simple spiritual laws, which are *not* as hitherto fancied, merely idealistic ideas which cannot be put into practice—but which are, in fact, both practical and scientific; and which represent the only way of living which will really work. One of these laws teaches us to consider that the needs of every other human being are as important as our own. The curse of self interest and all its ways must be abolished; the blindness of isolationism, separatism, and greed be overcome.

The voice of humanity, as expressed by its greatest leaders is now declaring these things. The United Nations are beginning to back up these standards and ideals. They are being translated into action with the general consent of the people, and without arousing consternation, query or protest. As a *whole* the people are ready to go forward into this new outlook. Naturally, there exist large and powerful anti-progress elements in the community, the tenacious profiteers of all kinds, but they have had to recognize that

they cannot outwardly protest—they are up against the strong tide of the peoples' will-to-good, and can only work underground. So that we can really say that the revolutionary principles declared by the Atlantic Charter and Lend-lease have been 'carried unanimously' as it were.

The Atlantic Charter was a mile-stone marking the period in history when humanity arrived at a great turning point, and was finally inspired to act in unity. The terms of the Charter were loosely defined so as to allow of wide development, and it was couched in words acceptable to all faiths and races. It serves as a rallying place for all good will in the world. Although the same ideals have been declared many times throughout history by isolated idealists this is the first time that they have been backed by a majority of the Nations of the World, and in the midst of a world war! All pioneers, therefore, will surely feel bound to give all the allegiance and support in their power to this great landmark of progress and to study its implications and development. We cannot do better than to give an exact quotation of it here, so that students will have it at hand and can bear it in mind in relation to their work:—

### THE ATLANTIC CHARTER

"The President of the United States of America and the Prime Minister, Mr Churchill, representing His Majesty's Government in the United Kingdom, being met together, deem it right to make known certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world:—

- FIRST:** Their countries seek no aggrandizement, territorial or other.
- SECOND:** They desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned.



- THIRD:** They respect the right of all peoples to choose the form of government under which they will live: and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them.
- FOURTH:** They will endeavour, with due respect for their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished of access, on equal terms to the trade and to the raw materials of the world which are needed for their economic prosperity.
- FIFTH:** They desire to bring about the fullest collaboration between all nations in the economic field with the object of securing for all, improved labour standard, economic adjustments, and social security.
- SIXTH:** After the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries and which will afford assurance that all men in all lands may live out their lives in freedom from fear and want.
- SEVENTH:** Such a peace should enable all men to traverse the high seas and oceans without hindrance.
- EIGHTH:** They believe that all the nations of the world, for realistic as well as for spiritual reasons must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent

system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

FRANKLIN D. ROOSEVELT  
WINSTON S. CHURCHILL.

Dated August 14,

Churchill and Roosevelt were wise to couch the Atlantic Charter in terms with as general an appeal as possible—an appeal to the broad principles of right and wrong, leaving out controversial details, and appealing, not to anyone in particular, but to all who are able to respond. The pioneer in smaller spheres should work along the same lines. He must speak out his message in firm but gentle and suggestive terms, without dogmatism, offensiveness or crudeness. He must be tactfulness itself. He must keep an unconcerned mind as to the results he achieves and as to the particular people whom he will affect. Those whom he most earnestly wishes to convert will quite likely turn a cold ear to him, and he will get instead unexpected and even perhaps unwelcome followers. If distressed by such circumstances he must remind himself of two things,—firstly that the message he is spreading will reach its mark beneath the threshold of consciousness, in the subconscious of his hearers, so that even whilst they may outwardly ignore him, the seed of thought has been sown and may flourish unseen for some time. Secondly that with regard to those who do follow him, he is only able to judge them to a limited extent. No one is qualified to judge the value of any human soul or of its efforts, and he must guard himself with complete humility in this respect. He can and must study peoples' outward personalities, in

order to help them to make the best of themselves, but he must always remember that the personality is a mask or shield, and that beneath it the shining soul of everyone is a thing of beauty, like unto his own.

After the student has thought about the Atlantic Charter and given his allegiance to it and to those of its points which appeal to him particularly, the next step is for him to bring things nearer home and try to see what efforts are being made in his own country, which are connected with world reconstruction. This is a big task because, fortunately, there is so much planning and reconstruction work now taking place in many departments of life. In education, religion, agriculture, health and economics, experts are busy struggling with the difficulties and the possibilities of a changing civilization. They can perhaps say what *should* be done, but only a determined public can cause it to be done. Often the public is the greatest hindrance to progressive methods because they cling to the old ways and are lazy about, or afraid of new ways. This most certainly comes from lack of understanding, often due to lack of information.

After firstly studying the Atlantic Charter and secondly the progressive activities in his own country, the third step will be to discover what pioneering is already going on in his immediate surroundings, his town or village. He will almost certainly find activities with which he can feel in agreement, probably many. We suggest, therefore, that when the reader has finished this chapter, he could thrash out in pen and ink the question of where, in the pioneering work which surrounds him, he can seek his first niche.

## From Self-Mastery to World Service

WE are perhaps liable to think of self-mastery simply as self-control—as the power to discipline personality to the point when it is a law-abiding, useful and conventionally well-behaved being. This, however, is only half the picture. To master the self means to be able to control the rightful expression of the self as well as to repress the wrongful expression. It is not sufficient for a man not to do or be that which is undesirable—he must also be and do that which is most desirable and possible—otherwise he is merely a well-behaved nonentity, a utilitarian robot. It is this development of the self to its highest state of expression and individual creativeness which constitutes real self-mastery. Good behaviour is merely a preliminary. All of us who have tasted the sense of responsibility and the willingness to play our part, which has caused us to take up this study, must be concerned with the ultimate and complete self-mastery which will turn us into surprisingly happy and potential persons, who will wield a considerable influence for good, visible or invisible, in our environment.

It is necessary for us to be clear whether we believe that we should each take a definite part in our own government; whether government by the people for the people means anything to us—and in what way we believe this can and should be accomplished. Complete self-expression must surely show itself first and foremost in the most important subject of all—our conception of the way in which our very lives should be fashioned and controlled by our government, our churches and our schools. We are so apt to shirk these issues on the pleas that we have not the

brains for them. Yet the brain work and concentration which is expended on bridge, golf, and even crossword puzzles is very considerable. If the expenditure of that much brain work by us all on social questions were to transform the world (which it *could* do) into an unrecognizably lovely place, there can be no question but that therein lies our urgent duty and obligation. A human being who has mastered himself (by means of his soul or divine individuality) is approaching his promised Godhood, and must inevitably master his circumstances. It is said that 'we get the government, friends, and lives that we deserve'—we should better say 'that we *demand* and produce by our beliefs and actions'. If we take up the position of puppets, refusing to recognize our own power, then we master neither ourselves, our government nor the world, and we are treated as puppets and puppets we remain at the mercy of all circumstances. We must realize that we build our environment with our creative thought. A man with a muddled mind has a muddled life; a man with a complicated mind, full of cross-currents and motives has a life full of complications, stresses and rushes, and wonders why he is so unfortunate. He who makes up his mind quite clearly as to what he wants will most likely get it—a community of many such will get results on a correspondingly large scale. If we can persuade even one or two to think and desire clearly and strongly, we will have put forces into action whose results can be limitless.

What prevents us from achieving these things? Firstly, it is because they are not sufficiently real to us. We do not appreciate their PRIMARY importance. We have no faith in the possibilities open to us. We allow ourselves to be tied to mundane and trivial though necessary occupations. We do not put first things first. Our office, our house-keeping, all our personal affairs take first place in our lives all the time, to the exclusion of our real and higher duties. That is why the world is as it is to-day. We cannot

attend to the first essential of our life—our government—because there are a thousand and one little things to be done. We are rushed and busy and very important over things that loom large in our eyes because they are so near and our vision is short! They seem essential, because we never stop to think clearly. Yet if we are struck down by illness or disaster, our place is soon filled—we are not indispensable at all; life still goes on quite all right for the people whom we thought could not do without us. It is, therefore, a fallacy to imagine that we have no time nor chance to attend to vital matters concerning the community as a whole.

How can we begin properly to participate in world affairs and in our own government? There are certain people in our vicinity who are put there to represent us, to conduct our social living as we are supposed to require it, to teach our children in the ways to which we are supposed to have agreed, and to spread our religion according to our professed beliefs. These people are our M.P., our Lord Mayor, our priest and our schoolmaster. They are there as our representatives, expressing our tenets, our needs and our beliefs. It is our job, therefore, to know them, and their natural duty to know us. *Do we help them in this?* Are we friendly, even on speaking terms with these men or their representatives and helpers? If we are *not* then we have no right to criticize anything that the Government or any lesser administrative authority does, or does not do, have we? As good citizens, whether of our town or of the world, it is our duty, firstly, to ascertain our own convictions regarding social organization; secondly, to co-operate with those whose work it is to develop social organization, and thirdly, to make known our views to our friends and neighbours, or better still, to stimulate them into getting views of their own.

Are we opinionated or well-informed? Even if we are, unfortunately, opinionated, we must not appear to be so! If we cannot avoid this fault, we must have the tact to

conceal it. Otherwise we shall defeat our own ends, bore people with our assertions, and annoy them into taking the opposite view. A wise person always keeps an open mind, because he knows that the last word of truth has never been spoken, and also that truth is a changing quantity because of the process of evolution. Therefore, however convinced one may be of what should be done, one must keep a mind alert for other peoples' ideas, and for a modification of one's own. So what should be one's measure for assessing the worth or the suitability of any plan or idea? In these days, when we are at last alive to the oneness and the interdependence of humanity, our motto should be: "THE GREATEST GOOD FOR THE GREATEST NUMBER". The plan we favour should be able to fit into a world plan and suit many types of people. Secondly, we must realize that a very difficult combination in social living has to be achieved—there has to be a spirit of group—or community—co-operation, and at the same time an enhancement of the individual expression and genius.

We have now arrived at the stage when, having sufficiently considered our subject from several angles, we are in a position to use discrimination and to make our choice. We therefore suggest that the reader should now definitely pick out those pioneers and their work, of which he knows, whose aims accord with the two points in the previous paragraph, and compare them with other pioneers, whose views are not quite so broad or advanced. Work of this kind should be studied in the fields of economics, politics, education or religion, and with regard also to their adaptability one with another. The endeavour should be to cultivate sound judgment, both of the plan and of the planners. Notes should always be taken of one's conclusions, and added to from time to time on further consideration. Self-mastery must, of course, include mastery of one's powers of individual criticism and judgment, otherwise one is liable to be led away by someone

with persuasive oratorical powers—in other words, the gift of the gab!

When the time comes that the kind of self-development of which I speak has been achieved by a certain percentage of mankind, the inevitable result will be world mastery, a world controlled by a concerted desire of intelligent, responsible people. A well-ordered and coherent world-community can only come into existence through the medium of some kind of world organization or government; and in the last analysis, the balance of opinion in favour of world government and of what it should accomplish, lies with the members of the public; in fact, the deciding vote may rest with any one of them, such as you or myself. Humanity is paying with its happiness, its health and its life-blood for its former mistakes, caused by the apathy and failure of those who were able to think and could have helped to determine public opinion. The responsibility lies very heavy on us that this state of affairs is not repeated, and that the second great chance offered to us now at the end of another agonizing war is not thrown away because each one of us will not give his share of effort. If the reader can nurture this thought in the minds of his neighbours, he is already doing valuable work.



## The Basic Art of Psychology

**D**O you keep a diary? If so, it can be turned to good account. It can give you great insight into your own character. Take it out and look at it from a new and impersonal angle. What kind of a person do you make yourself out to be in it? Or are you interested, not so much in expressing yourself as in describing the events and experiences of your life? If so, which of these have you considered of sufficient importance to write down? Are you able to assess your own character from this Diary, sympathetically but fairly, honestly but penetratingly? If, however, you do not keep a Diary, then get hold of some letters that you have written to a very intimate friend, and let them serve the same purpose. This purpose, is, of course, to practice the intricate and subtle art of psychology. When once you can clearly analyze your own character, it is a great step towards analyzing the characters of others. It is said that to understand all is to forgive all—in other words, rightly to understand is to love, and to love is the first necessity before we can either wisely help or influence our fellow men. Therefore the practice of psychology should be the main concern of all pioneers, whether it is national, individual, or group psychology. There are much the same rules, the same clues and the same goals in them all.

The old system of psychology was rather a materialistic one. It was only when the practice of psycho-analysis was developed that the essential importance and value of what could be done to help neurotic, unsatisfied, abnormal and diseased people in this way began to be realized. But Freud, Adler and the other pioneers of psycho-analysis

put everyone's difficulties down to hereditary traits, sexual repressions, and other causes which seemed to show that the human being was a helpless puppet at the mercy of forces and circumstances which he did not originate. Since those days, more enlightened pioneers, such as Jung, have shown that successful psycho-analysis must take the SOUL into account, and that a great deal of the inner torment and frustration which causes disease is the result of the struggle between the soul and the personal egotism for supremacy. In the end, of course, the soul must always triumph, no matter how long it takes, and then the man becomes a server of God's Plan, and inevitably develops into a pioneer whether a conscious or an unconscious one. If the reader has enough faith to believe that this is the goal of all men and women, he will get the clue to many of the psychological complexities around him; he will get to know how best to approach every individual.

A person's character is made up of the soul, the higher mind, the lower or concrete mind, and the brain. The brain is really like a wireless set, which can express that to which it is tuned in. It can register impressions or impulses from either the higher or lower mind, or else from outside influences altogether. In the ideal man, the will of the soul is impressed upon the higher mind in the form of ideals and inspirations; these are rendered into practical forms and plans by the lower mind, and then passed through to the brain to be dealt with in concrete form in every-day living. So it is essential that the brain is under the control of the lower mind, which is directed by the higher mind, which is inspired by the soul—all four must be closely integrated and dove-tailed, as it were, and then you have a fine and successful individual. This, of course, is very rarely the case; but the pioneer who realizes that every person is subconsciously striving for this result will be able to judge of his particular difficulties and say the most helpful thing to him. He will know that to even the most (apparently) evil person, he can safely speak of the highest

idealism, because some hidden reaches of his being are awaiting and starving for it, even if the brain and the mind are not yet properly linked together and do not respond to it.

How can we learn to sum people up? There are many angles from which a character can be judged. Some are able to do it through astrology, some through a study of the glands, others by intuition! It is best, if possible, to start with essentials, and there is a basic system of character-judging which has been in use from the earliest history. It is relatively simple and we can call it the Trinity of Mankind. This system of analysis declares that all people belong to one of three basic types, which have been symbolized for us under the names of Faith, Hope and Charity. Faith, the first type, is the Fighter, the man or woman of action. Hope, the second, is the intellectual type, the student and Teacher. Charity, the third, is the man of heart, the artistic, emotional type. Everyone, although containing all these characteristics, belongs basically to one of the three—is, in other words, a child of one of the three aspects of God, which are Will, Wisdom and Expression. The Fighter, or first type, will always prefer to serve others physically or actively, as a soldier, nurse, gardener, cook—anything which entails physical strength, courage and action. The second, or Intellectual type, will be ready to serve with the mind, solving your problems, writing, studying, teaching. The third, Heart type, will be ready to serve with his emotions, inspiration, artistic and dramatic talent. He will suffer for you and with you, and he will interpret and beautify the works of the other two types.

It will readily be seen that if the student learns to decide to which of these basic types the person whom he is studying belongs, he will be able to influence him in the right direction—he will be able to judge if he is in the right vocation and in what way he can be persuaded to use his influence for good. The man of action should not

be placed upon an office stool; the man of heart cannot be expected to rejoice in monotonous manual service; the man of intellect would feel frustrated if only allowed to serve with his hands. The understanding of these types is a full study in itself, because they include also three types of health and of physique. Our student, can, however, profit in a general way from realizing that these types exist, and by practising summing people up from this angle. It should always be remembered that each person is *basically* of one type but contains secondary characteristics of the other two. A perfected individual is a blend of the best of all three types. In the days of ancient Egypt, these types were called the Healer, the Teacher and the Seer, and they were trained in special Temples. The Fighter (1st type) can heal and lead through his magnetic physical vibration; the Teacher (2nd) through his Wisdom and mental vibrations; and the Heart (3rd) type through the love and intuition and radiations of his heart. It is possible to tell, even from the skeleton of a person, to which of these three types he belongs. The health of a person is focussed principally in one of the three major cavities of the body, according to which type he belongs. These cavities contain the lungs, the stomach and the organs of the lower abdomen. The fighter depends mostly upon the second of these, and therefore upon his food and digestion. The Teacher depends upon his lungs, and therefore upon his breathing and all connected with it. The Heart type depends mostly upon the lower organs, and upon the creative impulse, and therefore upon a full self-expression of both affections and talents. It will be seen at once, therefore, how it is that some people seem to need less food than others, or more fresh air, or more entertainment. It will be seen that the same treatment and conditions, however ideal, cannot possibly suit everyone, and that these three basic differences should be the first ones to be taken into account.

When one has decided whether the person whom one is

studying is basically a Physical (1) Mental (2) or Heart (3) type, one has next to decide which of the remaining two types comes second in his nature. He may be basically a Physical type with the Mental type as his *second* characteristic—in which case, one's first appeal to him would be a call to action and one's second appeal would be an appeal to reason—the appeal, in this case, to his emotions would come last.

It is well, also, to consider the darker side of the picture a little, and realize what would be the obvious bad tendencies attached to the three types. That of the Fighter would be brutality or misapplied strength; that of the Teacher would be deceit or wrong thinking; and that of the Heart type would be immorality or other results of over-emotionalism. In the work of pioneering for a new and more ideal age, the first type should be impressed with the potent strength which lies in gentleness; the second type should be made to see the unconquerableness of honesty; whilst the third type should be made to understand the wisdom which belongs alone to purity and restraint.

## To Influence or to Hypnotize?

WHEN we set out with the idea of using our influence in a good cause and persuading other people to agree with us, we are taking a serious responsibility. In fact, if we are not careful, we will be playing with fire! There is a wrong way as well as a right way of appealing to a person and of getting them to agree with you. If you are determined that they *shall* agree with you, and are *sure* that it will be for their good, and are somewhat fanatical about it, you may consciously or unconsciously try to impose your will upon them. If you succeed you will have influenced them, not to develop their own minds but to become an echo of yourself. You will have persuaded them to lean on your decisions and your viewpoint, instead of building up their own. You will have trespassed against the freedom of the human spirit — the divine gift of free will.

The question of free will is a very solemn one. It is, in fact, a sacred matter, because it touches on the secret places of the soul from where the true guidance of the life comes. A wise person will never therefore presume to judge as to what should be another's actions or thoughts. He will state his own beliefs and enthusiasms with all his heart, but he will be careful to hold a quite open mind about results. He must not expect or deliberately hope for converts to his views. He must not be disappointed if he does not see any fruits of his labours. He must believe that justice, truth and progress will prevail in the end, but that the free will of every individual, which allows them to progress and to change at their own time and pace, must never be interfered with. This free will must always be

scrupulously guarded, even in the case of a little child, who should never be ordered or coerced into doing anything whatsoever. It will be found that a child will always respond to a suggestion made reasonable and interesting, and the same will apply to an adult. If the will-power is used to force or persuade a person to a certain thought or action, then a form of hypnotism takes place, and helpfulness changes into tyranny.

Examples of wrong and right influence are easy to find. For instance, Hitler, in a fanatical way, exerted a hypnotic influence upon the German people, so that they leant on him more and more, echoing his views instead of thinking for themselves. The result of such a situation is always disastrous for both parties. The British Dominions, on the other hand, have been encouraged to think and act for themselves, and of their own free will they have decided that unity and co-operation are best. So long as we can stimulate people into thinking and acting for themselves, but in accordance with their own highest principles, we will be doing constructive work. In appealing to their enterprise, their sense of fairness, or their devotion, according to whatever type they are, you will be rousing them to become their best selves, instead of an echo of what you think they should be. It is better, therefore, quietly to put out a few gentle suggestions and ideas than to make determined assertions and loud statements. If the other person ends by believing they thought of it all by themselves, so much the better! You will have given them belief in themselves, a priceless gift.

Has this book helped us to have more belief in ourselves so far? Has it influenced us at all and in what way? As we are now nearly through these studies, it will be well to look back over them and find out how much we have profited by them. If they have accomplished their object, they should act as a constant reminder to us of the great responsibility, the grand opportunity, and the unending possibilities which are the birth-right of each one of us.

They should spur us and encourage us to ever further efforts, and help us to understand and analyze various situations as they arise. If they do not have these effects, the fault may lie in this book; or it may lie in ourselves. It may be that we are not really keen enough to serve our fellow men by our efficiency as ideal citizens. We cannot, perhaps, put this goal before all other things. Our enthusiasm is genuine, maybe, but spasmodic. We get disheartened or we get drawn away to other interests. This may be because our will is weak or because our health is weak, or it may be for both these reasons. It may be because our imagination is weak, and we just cannot visualize our goal. In any case, it must be through some lack of vitality, either in health or character.

What shall we do about it? There are three simple things which we can do, which should help us to remedy all of this weakness. They only take up a few minutes a day, so no one can imagine that he or she has not the time for them. On awakening in the morning, first practice the breathing we advocated in Chapter 15. This will tone up the health and clear the mind. It sounds a simple enough suggestion, but if you realize that 99 per cent people do not breathe properly at all, only taking a fourth of a real breath, and that breathing is the very foundation of life, I hope you will make sure that your own breathing is deep and strong, and tune it in correctly first thing in the morning. As soon as this has been done, the next step is quickly to give yourself a brief reminder of your true goal in life, of what you are really living for when at your highest and best; then conclude by deciding on certain things which you wish to achieve during the day. Then, before going to sleep at night, breathe out very deeply several times, and rapidly review your actions during the day, deciding how far you have kept to your intentions and what signs of progress you can record. These simple actions, if cultivated faithfully, will change a weak, irresolute life into a strong, determined one, because the higher mind will be



steadily moulding the character to its requirements. Those who like keeping a diary should carefully record this character progress.

Here are a set of questions useful for this purpose:

1. Are you more convinced about things than you were, more hopeful, and more eager to help?
2. Do you prefer to work behind the scenes, or are you willing to make yourself heard for the sake of a cause?
3. What is your favourite progressive movement or pioneer? What have you done about it?
4. Are you improving in your ability to interest others in your ideas, and in approaching the right people?
5. Can you mention anything you have done lately which helps towards progress, or people's interest in it?
6. Do you achieve each day the things you set out to do?

Some of us will wonder at this point what pioneering work we can possibly do, either because of restricted circumstances, time or courage! We should remember that every word, look and action in our daily life is *bound* to be either helpful or unhelpful to those around us, either valuable or harmful—for good or bad, and we cannot tell how far-reaching is that influence. But with regard to concrete ways of helping—there is first of all the Press! If we are very shy, we can, from the shelter of our most private room, write to the papers, to our M.P., or to anyone else in a position of influence, and try to inspire them to take practical action. We can even, in our letters to our relatives, friends, and business connections, put in a little word in the cause we have at heart. But perhaps we are too shy even to write! Well, I do not believe any of us are too shy to THINK! Thought is the strongest power of all. We can deliberately send out those thoughts which we feel are needed at this time, thoughts of health, well-being, courage, serenity, belief, brotherhood, and willingness to serve. There are many who heal people with their

thoughts, and this is fine and beautiful work, possible to all. But these healers very often concentrate only on healing the body. If, however, we can awaken in a person a noble ambition and a thrilling interest in some good cause, it will often cure them of all sorts of bodily ills more quickly than anything else. Most people are, in reality, very humble, whatever they may appear to be! They do not really believe in their own power for good or the urgent need that the world has for it. The most important thing a pioneer can do is to make people believe in themselves first of all, and then all things will be possible.

## CHAPTER XXX

# Leadership in Disguise

WE have studied various ways in which the art of leadership can be practised. Last, but not least, is the *way of example*. Very often if we are anxious to impress people with the advisability of a certain course of action, the quickest results are achieved by doing it ourselves; words may not even be necessary. If someone is acting with determination, energy, enthusiasm, or originality it will be found to be very infectious. More people will be drawn to follow this example than possibly a dozen sermons or speeches might have affected. It would be a pity, for instance, if a person should speak forcefully about the need for cheerfulness, and be seen the following day wearing a face like a thundercloud. One's moods are really far more infectious than the common cold, and this is not a figure of speech but a scientific fact. We each emit emanations just as the flowers do, according to our moods, and these volatile essences can be rank poisons or healing balms according to the chemistry of our minds. Enough poison has been caught in a test tube from the breath of an angry person to kill small animals such as mice! Emanations from loving people are absorbed by the sick and unhappy as a very potent aerial medicine. Thoughts translated into actions are most persuasive; silent leadership is potent, and possible to all.

If we take a vivid interest in those things which *ought* to concern us, this will be very infectious too. If we could spend a little less time on the: 'She said to me ... and I said to her ... and he said to him ...' *ad infinitum* conversations, we should be able to fit in a lot more practical talking and thinking. Surely it is up to us to have definite ideas on the

subjects of rehousing, town and country planning, better education, health, and religious progress—even if our ideas on government, economics and international relationships *are* a bit vague? At this particular time, when so many changes and so much planning are taking place, we have a rare chance to get what we want—if we know what we want!—in any of these spheres. If other people see us getting so much interest out of life (because we take an interest *in* life!) there will be many who will be led by this example. We suggest that the reader at this stage could write out a short summary of the improvements he would like to see in some aspects of the life of the community.

It will readily be seen that no person acting upon the advice in the foregoing paragraphs will be accused of bossiness or self-assertion or interference! Such leadership will pass unobserved, as it should in these days of individualism, except for the fact that our student will not be one of the lonely ones, as he will always have around him the circle of those he attracts and helps. If he finds that he is having to do nearly all the talking, then he may suspect that he is not sufficiently stimulating his hearers to do their own thinking, and is allowing them to lean too much on himself, and treat him as a kind of running entertainment! But if the words are 'taken out of his mouth', then let him rest back upon the good results of his effort.

The pioneer must not expect to get the same results from all people. In fact it should not be so. If he has done any psychological work according to page 176 of this book, then he could well go a step further and realize that although people each belong to a definite type, they are all at different stages of evolution. This understanding comes easily to those many who believe in the doctrine of re-incarnation—that is to say, in the ancient world-wide teaching that we continue to return here to earth throughout the succeeding centuries, in order that we may all pass through every human experience and develop, in time, every gift and quality. From this viewpoint everyone

is at their own particular stage in this particular life and has a definite stage of growth to achieve. Therefore, from each one we must expect a different type and degree of understanding and of response. At any rate it is pretty easy for us to see for ourselves that most people show quite different degrees of development. How many versions one could obtain either of 'love' or 'success'!

At the beginning of these studies, we said that the basic quality for leadership is *conviction*. Have our convictions grown since then? They have, if they are founded in honesty. By honesty, we mean, in this connection, the readiness to face an issue at all costs, and the refusal to compromise, to sit on both sides of the fence, or to run away from taking a definite stand. Let us test ourselves out by asking a few awkward questions. Presuming that we are professed Christians what is our attitude to the 5th Commandment: "Thou shalt not kill"? It is the plainest and simplest command, and it was amplified by Christ, who taught—in St Matthew 5—that even to be angry with a person without cause, and to upbraid them, merits a dire punishment. That being so, what is our attitude to war, to capital punishment, to the trapping of animals for luxurious furs, to the extermination of war criminals etc.? We may be *obliged* to go to war because, collectively, we have not been sufficiently intelligent (or perhaps honest) to avoid it. But we can go to war either like thoughtless and pathetic sheep—or we can go, admitting that it is against the Commandments of God, and with the firm determination to take such a stand, and strive and work so that it shall not happen again. Each one of the Commandments, as elucidated by Christ, will be a challenge to our sincerity if we are to live up to them in even a small measure. We will find the same challenge in all the other great Religions. Yet we can never have a New Age without fulfilling the fundamental elements of our sacred Teachings. Sincerity is the answer and the key. Sincerity is also *very infectious*.

It may be thought here that I am talking 'pacifism'. But we abhor much that goes under that name. Many 'pacifists' are merely escapist.—they work for 'Peace'! But *real* human beings, although they want cessation from war, do not want to live in peace, for that would be stagnation. Life on earth is a continual fight, a fight for progress, for beauty, for achievement, for knowledge, for happiness, for service. All the lovely things in life must be fought for with intelligence, with discrimination, and with inspiration. For to live successfully is the first of all the Arts and Sciences. One should make of one's life a beautiful creation, to be a comfort, an example and an interest to the people around one, in something the same way as is a picture or a melody. Living in this way, every little daily task acquires a new charm, everything one uses and wears can be beautiful, and every human contact can be creative and exciting. We could all help to build a new civilization these days, and even the tiniest part must be as perfect as the whole.

How can we live harmoniously with others and influence them, if we do not like them or the things they do? The clue to this lies in a very subtle and rather indigestible fact! It is known that the faults we most dislike and notice in others are akin to those we possess ourselves! They may take on a very different guise and so deceive us, but the fact remains—we often use others as our mirror. A person may *abhor* meanness and think himself quite generous. But it will be certain that he suffers from meanness in *some* form. The things we do *not* have in our characters do not disturb us or arouse our criticism. It is a question of 'like attracting like'. It is important that we should understand this law, so that I think that it would be well worth while for us to analyze the things we most hate in others, and try to bring them home to ourselves. Once we can really do this, a barrier will go down between ourselves and our neighbours and we will begin to understand and share with them in a new and a very solacing way—and

they will know it, and listen to us in future without reservations. They will realize that we do not criticize but that we understand, and perhaps share, their failures and difficulties, and that may act as a great spur to them to overcome them.

## Understanding the World Plan

ONE is always coming across people who say that 'human nature cannot change'; that wars will continue, and that it is a terrible world! Often this is unconscious wishful-thinking on their part, because if human nature can and will change for the better, then it is up to all of us to do our share, and our grumbler is possibly a shirker who prefers to grumble!

In a second category come those who would *like* a better world, who *want* to hope for one, but who are doubtful and changeable because they cannot see any of the issues clearly. In the third category, to which I hope many of us belong, are the optimistic ones, those who have real faith in the coming of a better world, and are anxious to help to bring it into being. All three of these types need one thing—to know that there is actually a Plan and a Purpose behind all Creation, that it is all leading on towards more perfect expression and development, and that this progress will eventually bring about a world in which truth, beauty and justice will rule.

What will that world be like? What are the steps by which its achievement can be approached? If we realize what the various needed changes and developments are, we will better understand where we can fit in, and to which necessary efforts we feel most drawn. All religions give us the same hints and lay down the same principles, which imply: Firstly, that man will eventually become perfect and God-like—that is to say powerfully creative and no longer subject to death and disease. Such men will obviously be able to run this world in an ideal way. Secondly, that humanity and all life upon this planet are



*ONE* and indivisible. This means very little to us so far, and we must try to understand the secret of Unity. Thirdly, that loving and sharing all and with all, is to be the answer to most of humanity's problems.

The law of unity is a very important one to understand. Let us study the way in which every living thing upon this earth is closely integrated with and dependent upon everything else. It is being realized now that in international affairs the good of the whole must depend on the good of every part; and that, so long as any small part of the community is unsatisfied, all the rest will be thrown out of balance. Not only does this apply to mankind, but to all the other kingdoms in nature and to their interdependence.

The Mineral Kingdom supplies the fundamental substances upon which the other kingdoms can subsist, but it is dependent upon the activities in the other kingdoms for any change, growth, and development which it achieves. For instance, precious stones are formed through the action of the vegetable kingdom in conjunction with the interplanetary rays or radiations. Man must not exploit and abuse the mineral kingdom. By his production of explosives, poisonous gases and other horrors of warfare, by his ignorant use of artificial fertilizers, insecticides, and other chemicals, he is upsetting nature's arrangements and destroying world unity. Any pioneer who can help to right these wrongs and bring a better understanding to bear upon these matters will be doing invaluable work.

The vegetable kingdom by its activity makes all other life possible. On the one hand it brings change and development in the mineral kingdom, on which it subsists, and on the other hand it provides food and shelter for the animal kingdom. It depends for many things upon the insects, birds and animals, who perform a variety of services for it. The tree holds the whole of the vegetable kingdom together and provides man with his finest food,

the fruits and nuts. Mankind abuses and exploits the vegetable kingdom. He cuts down trees wholesale, causing soil erosion and producing deserts. By his large-scale cropping he upsets the balance of nature. Any pioneer who promotes the study of right husbandry, the planting of trees and the banishment of harmful chemicals from the soil, will be doing invaluable work.

The animal kingdom from the insects and worms upwards, performs vast service to the vegetable kingdom and therefore to man. Animals are also the faithful servants and friends of man, and feed his heart-nature in a way not yet understood. But he abuses and exploits them terribly, in ways too well known to be enlarged upon. Any pioneer who works to prevent cruelty to animals, trapping inhumanely for furs, vivisection and experimentation, overworking, hunting and all the other impertinent liberties we take with them, will be doing essential work. If we allow ourselves to be cruel to animals it is easy to be cruel to each other. Man's inhumanity in the late world war may have been largely due to his familiarity with cruelty in respect of animal life.

The ladder of evolution proceeds upwards through the human kingdom. Man himself, the highest expression of physical being, stands as a link between the seen and the unseen. On the one hand, he is, or should be, the guardian of the animal and lower kingdoms, and on the other hand he himself is said to be in the care of guardian angels, and to be closely dependent for his inspiration and protection upon "Angels, Archangels and all the company of Heaven". Interplay and co-operation between man and the kingdom of the Spirit is as essential as interplay between all the other kingdoms of nature. Without it, Divine aid is interrupted, and man becomes ineffectual and misdirected. Any pioneer who helps to bring life and understanding into time-worn religious teachings and encourages people to put first things first, is doing blessed work indeed. It is only when spiritual concerns are put

first and foremost in our lives, and colour all that we do, that we will bring forth good fruit.

World Unity is the goal towards which evolution is moving. When we can see the pattern of life as a whole, and understand how the spirit of give-and-take and of sharing is as necessary in the greater World-Body as it is between the cells of our own bodies, then we will unfailingly give our help in the right direction, and not be led into being anti-this or anti-that, or into harbouring destructive criticism against others—or even against ourselves. World progress depends upon the time which it takes for you and me and all of us to realize our responsibility and do our bit towards bringing it about. All the other ingredients for World Progress are there, waiting. The World Plan is there too. Many of us believe that it includes:—

A World Government which will make it possible to organize:—

A World Economy, giving everyone his share of the world's plenty, education and the right to work; and

A World Religion, embracing all other religions, and eliminating religious persecution for all time.

If we believe that these developments are possible and needful, then what can we do in the short span of life that is allowed to us, really to help?

No matter how much we may do, the ultimate issue will depend on whether the next generation will carry the work on. So perhaps the most important activity of all will be the right education of our children. If we can inspire them with the vision of a fine and sensible world, and the ambition to bring it into being, and with the spirit of world citizenship, we will have done the most lasting work possible. We can all of us help to do this. It can be done either in school or at home. The Scout Movements, the various Youth Clubs, all can be encouraged to spread

these ideas. If the child can be given an absorbing interest in the processes of growth and evolution, and a feeling of responsibility and guardianship towards all living things, he will have a good start in life, and will be likely to find useful outlets for his enthusiasm. He will certainly have a warm friendship for anyone who can help him to see life in this way.

## First Steps to Self-Fulfilment

**A**FTER several post-war years there can be very few of us whose health and nerves are not affected. Modern life was becoming enough of a strain without the war; the speeding up of the rate at which we live, the number of things we learn to fit in during the day, the concentrated entertainment of film and radio, added so recently to all we had before; all these things were causing us to live at a high state of tension even before the world war began. Since then, however, the atmosphere all over the world has been full of the emanations of intense effort, of violent suffering, of starvation and of homelessness, which emanations are penetrating like wireless waves through every one of us. The result is that we often feel depleted without knowing why, perhaps constantly tired and unable to do our job with our old-time vim! Maybe there is nothing definite the matter with us, but we feel as if there very well might be! It is helpful to realize and to accept the fact that the conditions everywhere brought about by the war *must* be undermining the health and the enthusiasm not only of you and me, but of everyone whom we may expect and try to influence—which makes it rather ‘heavy going’. Many of these conditions are bound to continue for some time to come. The need is, therefore, to understand and to allow for this situation without resenting it, and if possible to take certain simple steps to help ourselves.

There are seven rules we can carry out, which will help to give us the maximum of ‘pep’ and fulfilment during the continuance of this difficult period.

- (1) We can try to cease from *worrying*, which uses up a

vast amount of energy and achieves nothing. An old man's will was read the other day and he wrote: "I have had a long life full of terrible worries about things that never happened!" If instead of worrying we can pause and begin to count our blessings we will be cured in a few minutes.

(2) We must learn to *relax* at regular intervals during the day, realizing that most of us go about with our nerves and muscles continually tensed up, which causes many minor ailments.

(3) Do not let us do things too quickly. Let us speed-down instead of speeding-up, and refuse to be ruled by the rush of modern life. We will do better work more slowly.

(4) Let us practise *acceptance*—to accept things and people as they are without resentment, even although we are trying to do our share towards progress. Criticism and resentment age us more quickly than anything else.

(5) Let us remember that breath gives us life, strength and inspiration (this is the exact truth) and treat breathing as the most important of our acts, breathing slowly, deeply and evenly whenever we can remember to do so.

(6) Let us steer our own lives by the light of the Spirit always, by keeping our motives pure and clear, and putting first things first in all that we do.

(7) Last but not least, remember that the sign of a really good and wise person is always *joy*, which is in reality a radiant state of worship. If we can feel and spread joy, in this world full of pain, we will not go far wrong. By this I do not mean a noisy state of exuberance, but a quiet radiance and enjoyment of everything that comes, because one has unfolded the precious gifts of appreciation, of gratitude and of sympathy.

Loneliness will be a thing of the past when once the above rules are being put into practice, because such a person's company will be both restful and stimulating.

People know subconsciously that the ideal and proper human condition is relaxed, energetic, joyful and sympathetic, and they are drawn like magnets to this condition when they find it, and often begin to copy it themselves. Sometimes the busiest people are able to acquire this ideal condition, whilst those with very little to do are always anxious and 'rushed'. It depends more on a state of mind than on what there is to do. It can be achieved only by attention to the above seven rules.

It would be well if our reader were here to define to himself what he believes would constitute fulfilment in his own case. What does he imagine he would be like at his best, and what could he achieve at his best? By achievement we mean, in this case, something which furthers the cause of human progress. When he has clearly defined these two things in his mind then let him observe how nearly he is approaching this fulfilment, and what there is still to be done. We can never, of course, come up to our ideals and our hopes for ourselves and our work altogether, but if we look back over the months or years we should be able to trace definite progress. When we have finished this review of ourselves, then let us do the same things in regard to our friends. Let us imagine their highest possibilities both in character and achievement, and watch with loving understanding until we see that the blows and opportunities which destiny deals them are calculated to help them to overcome the weak spots in their characters, or else to develop a dormant quality.

Insight will be the result of the above exercise. Instead of just observing we will understand what we are observing, and we will be all the more useful for that. We can enlarge this viewpoint also, and instead of studying an individual we can study a nation from the same angle. What role could America, France or China play, *at their best*, for the good of the rest of the world? Are they profiting by present experience and growing in the right direction? What could the erstwhile aggressor nations be like *at their*

*best?* What is really needed to bring out that best? Such mental exercises produce real thinking (a most rare activity). The reader who practises them will end by having a live mind instead of a photographic one, and his own original opinions instead of half-digested second-hand ones. Such thinking is dynamic, creative and valuable, provided it is uncritical, unbiased, and founded on a loving conviction of world unity and of human divine destiny.

The success and influence of a human being depends upon the quality of his thinking powers. His thinking depends upon the quality of his mind cells. He has millions of these mind cells, and unless they are nearly all functioning properly he will have a disconnected mind and therefore live a confused life. On a far greater scale than this, there is a world-mind, which is carrying forward the evolution of life upon this planet. The world mind is also composed of millions of cells—each of these cells being a thinking human being. If these human mind-units do not function properly then the world mind is disconnected and produces an unbalanced civilization in which war, want and disease are mixed with marvellous scientific devices for peace, health and plenty!—just as we have to-day! Therefore, as each person's consciousness is a cell in the world mind it follows that *everyone's* thinking is of great importance, and that propaganda and education, calculated to bring out the best ideals, understanding and will-to-good possible to every human being, is the work of first importance needed to-day.

If we are able to think of our body as a miniature world, and of our millions of mind-cells as the inhabitants of this world, we will perhaps be able to agree that we contain finite 'Roosevelts' and 'Hitlers' in our consciousness, that we have moments of greatness which we share with Churchill, and moments of stubbornness and perhaps cruelty which we share with other beings. Our minds are all linked together across the ethers, because we are all



part of one great Life and therefore of one great Mind, so that we share praise and blame with all. When we get to the point of sincerely accepting this, we will have learnt to "LOVE OUR NEIGHBOURS AS (THEY ARE) OURSELVES" or "*because* they are ourselves" which some say is the true meaning of this most important of all Commands.

## The Secret of Co-operation

TO live well, one needs continually to be acquiring balance between opposites such as enthusiasm and apathy, work and pleasure, heart and head, Heaven and earth. Life is really a kind of tight-rope walk. The successful walker acquires level-headedness, self-support and sure direction. The secret of co-operation with others lies in keeping a very difficult balance indeed—that of preserving one's own creative individuality and yet merging oneself in loving brotherhood in the lives and thoughts of those around. Individuality is *not* egotism. It is produced by live thinking. Blending one's thoughts and one's work with another's cannot destroy individuality provided we keep always in touch with our inner inspiration. We must learn to value the ideals and work of other pioneers *without* losing the clarity of our own. In order successfully to do this we must keep up the attitude of the observer, who can yet love and sympathize, whilst not allowing himself to be carried away by the force of the first pioneer he contacts. Each Movement, each Association, and each group who are doing pioneering work have 'got something' as the Americans say. From their particular viewpoint they have beheld one facet of the many-sided Diamond of Truth. Often they think they have beheld the whole. They concentrate on the bit they have seen, convinced that they alone have the complete truth; they meet another group who have seen the Truth Diamond from the other side, and they each put blinkers on and refuse to study one another's vision or think of any but their own conceptions. So we have had in the past doctor, scientist, priest, psychologist, economist, rationalist, spiritualist,

occultist, and innumerable groups—all working in separate compartments, using different nomenclatures—but all working at the same thing—the truth about man and his future. Wasted energy, wasted health, want and even warfare have been the results of this attitude of selfish separatism.

The right approach to this situation must be a unifying one. We must try always to visualize the whole Diamond of Truth with its many glittering facets. The Diamond is free to all, and everyone with real sincerity can obtain a little glimpse. Its reflection at some angle has been caught and held by each seeking group, even if a little distorted, and the total of these reflections would make up the sum of Truth embodied in human living. Therefore, although the new-age citizen of to-day may decide to work with one particular group or idea, he must never do so to the exclusion of his knowledge of other endeavours. Rather his work will be to enlarge the viewpoint and potentialities of his chosen group by patiently bringing to their notice the other pioneering work around them; by ever trying to bring them all in closer understanding and collaboration with each other. It may be thought that this will mean a rather vague type of activity. But, if it is right to consider all humanity as one family of God and all activity as part of the one world life, then logically this attitude must be upheld throughout, and the part always considered in its relationship to the whole and to every other part.

A very excellent practice is that of keeping a scrap-book, in which newspaper cuttings and notes are pasted, with mention of the date and name of publication from where taken; and also personal notes and views on those subjects in which the reader is interested. The collection of data so accumulated will be a real investment on which to fall back for inspiration and verification. All those who engage in pioneering work will be expected sooner or later to give a talk or lecture, or express their views in writing, or act as Hon. Secretary or Chairman to some group, large or tiny.

Whether they find it possible or impossible to comply with this demand will largely depend upon their foresight and patience in the matter of a scrap-book of some kind.

In these days most people are accustomed to hear the sound of their own voices in public, whether it be merely to ask a question at a lecture, or to assist at some committee meeting. When once their own convictions are clarified and their enthusiasm aroused, they will hope always to be ready with the right word or the right speech, and thus never let either a large or a small opportunity pass in which they could sow seeds for the new age. The closer their link with their inspiration—their inner being—the less will they identify themselves with their outer physical being—and therefore the less shyness or inhibition will they feel, and the more easily will inspired words spring to their lips. Self-consciousness is always materialistic and physical. The soul cannot be self-conscious because it is only conscious of the ALL, the oneness of life.

In order to be a ready and valuable speaker two things are necessary. Firstly, a close acquaintance with your own ideals, convictions, and proposals in respect of the subject in hand. Secondly, the knowledge and practice of correct breathing. The latter will give you poise, calmness, easy control of the voice and its volume, and the power to speak without fatigue for any length of time. This you have probably found out if you have carried out our suggestions. We can only say to-day that the practice of taking deep, easy, slow full breaths *without any straining*, will be found to be of full benefit at all times and on all occasions. When confronted with a challenging question or a difficult problem this breathing should at once be practised. The habit should be formed of remembering to do this directly the harmony of the personality is disturbed by any stress, worry or extra demand.

The co-operative spirit at its best must include a ready ear; an attentive mind that can offer suggestions and contributions to the subject in hand; and the fact that one is

not so 'rushed' and concentrated upon one's own work that one cannot make time to join with the efforts of others. It is usually the vitally busy and powerful people of the world who can find time to give their courtesy and attention to others. The lesser people either spend far too much time talking (to little effect) or never have any time to spare for you at all! At this particular period in history co-operation, loyal, wise and warmhearted, is an urgent need. Probably if Roosevelt had received more of it from the general public he would have had a longer life. The extra struggle of carrying forward pioneer work in the teeth of selfish opposition, apathy and untrustworthiness, has cut short the lives of many who were offering rich benefits to humanity; the strain is also felt by those who do help the pioneers. The larger the number of the public who give intelligent and warm support to their pioneers, the less strain there is to bear for each and all. It is important to remember that in this respect a responsibility lies on all of us.

Love is the answer to this, as to most of our other problems. By love we do not mean the possessive, emotional, personal feeling by which the word is often understood. We refer to that love of God and of His Universe *as a whole*, which lifts one out of over-concern for personal affairs; which causes one genuinely to feel that the Life and aims of one's neighbours are of the same importance as one's own—or more! and which thus give us insight, understanding and wisdom because we are alert and open to receive it, and not shut off from it. Love is the ultimate secret of co-operation, but it must not be a theoretical, forced, artificial love, but a natural merging with our fellow men, with animals and with plants, as unconscious as is our merging with the air we breathe and with the cosmic rays and forces which flow through us. Love is the acceptance of people and things as they are, because they represent the working out of Divine Will: love is wonder at the marvels of creation; it is joy at the mysterious

experiences of growth, development, trial and error, and achievement; it is being really alive.

The other side of the picture, the things we cannot love, such as war, exploitation, cruelty, and all the abominations we have had to witness so recently, have given us a terrible example of what can happen to humanity when love is absent. For all our vaunted civilization we can go headlong to primeval destruction when love is ignored or denied. No amount of science, education or so-called progress is of any avail without it, because love is the fundamental law upon which this world and all its evolving life is founded—that is why we say that God is Love—the love which means sharing, merging, co-operating, understanding and encouraging, and whose expression and essence is joy.

## CHAPTER XXXIV

# The Completion of our Studies

**W**E have now made a fairly careful study of the requirements for those of us who want to train ourselves to be valuable citizens of the new world civilization which is in the making at the present time. We have ascertained what it is necessary to do with ourselves, and in respect of our relationship with our neighbours all over the world! and in regard to those in authority over us. If we have followed these suggestions with care we should feel that we know just how to tackle the varied types of pioneer work which we may feel inspired to do. Our final step, therefore, will be to take a survey of the principle fields of development with which we can usefully co-operate at the present time, and also to try to look ahead into the future and reckon out to where the present trends will lead us. A vision of the future has helped many great men to go ahead with their progressive ideas in the face of all obstacles, and even against the so-called facts of their time.

Civilization has been crucified. It is hard for us to realize the vast amount of suffering, destruction and disorganization which has taken place. The human family has indeed put itself through the fires of tribulation and sacrifice through striving and endeavour, both for wrong ideals and right ones. Through endeavour one earns the right to progress. Let us take as large a view as we can. 'God loves a sinner'—why? Because such a one is learning from experience; because he is using initiative and effort, even if wrongly. The only things which cannot progress are stagnation, apathy and complacency. So, after crucifixion comes resurrection, a fresh start, with the old binding

habits and forms shattered and scattered, thus making reconstruction far more possible. Let us therefore, forget both praise and blame for all the participants in the human world drama, and think chiefly of the material with which we now have to work.

The formation of a World Government or Organization which is now taking place should engage our first attention, for upon its success everything else depends. By a study of the daily Press we can keep ourselves well informed of its progress. If we bear in mind that a successful world organization can only be founded upon the fundamental principle of unity, of equality of opportunity and of sharing, we can rightly judge of this progress. Various suggestions are being continually put forward which should receive the consideration of the public. For instance, there is the idea that the coming World Security Force should be at the same time a World University, where special training and experience would be given in international relationships and problems of all kinds, thus fitting the trainees to take their place, after their period of service, in excellent diplomatic and executive posts. A generation or two of this training should produce a community of splendid world citizens, and might do as much to prevent future wars as the existence of the Security Force itself. If such a world university were to be sufficiently well run it would attract the cream of the community to enlist, both men and women, and there would be a competition for their services on leaving.

The world war debt which is apparently of quite crippling proportions, has also had its solution offered — that of pooling the whole debt, and dividing it amongst all nations. It is reckoned that this would work out at one per cent off the total income of each nation per year, and thus shared, would have no perceptible ill effects upon world trade. All ideas of this kind should receive the careful attention of the new age citizen, and his support if approved. It would be valuable if he or she could en-



courage and stimulate discussion and study in club or pub(!) on all such questions, and it will be found that concise pamphlets and booklets on such current problems can easily be recommended and obtained. Let us not be confounded by the complexities of the economist and with the bewildering deadlocks of modern finance. We know that there would be enough in the world, of goods, of employment and of living space for all to dwell in comfort, if it were practically organized, and if exploitation and the profit-motive were to give way to the principle of the greatest good for the greatest number.

Then there is the great and immediate problem of rehabilitation, in the solving of which we all share a duty. Millions of our fellows, especially children, have been damaged in mind and body almost beyond repair. Chances will come for many of us to help in various ways, from the warmth of genuine sympathy and affection, to the provision of every need, and finally to the development of a new and brilliantly devised form of education and vocational therapy to meet these urgent and special requirements. There are different aspects of this work waiting to be shouldered by all of us, and if the heart is willing the way will be shown. Towns and villages which have escaped or partly escaped the blitz can, in gratitude, adopt those in stricken countries. Some Scottish towns have already adopted some Norwegian ones. But such work of practical brotherhood must be done on a full scale. Happy families can adopt those who are in need of comfort and rehabilitation, even if they can do no more at present than write letters to them. Doubtless ways will soon be found if members of the public show their desire to help. Such a movement might grow like the proverbial snowball, if a few pioneers had the courage to make a start.

The problem of soil erosion all over the world is also of the utmost importance, because unless it is taken in hand by such an authoritative body as the World Government will be, and tackled on a grand scale, there is a grave

danger that the powers of the planet to feed her population will become inadequate in a few years time. This, indeed, is every man's problem, because we can all only live by food! and so long as man's exploitation of the land by careless large-scale cash-crop growing and deforestation continues, harm is done in one year which will take fifty years to put right again.

The mastery of time is one of the most fascinating challenges we have to face, if we are going to fit any new undertakings and endeavours into our daily lives. The pressure of modern life, the thousand and one things which apparently have to be done, seem to present insuperable obstacles to taking on any fresh commitments. Sometimes the only way in which the 'Devil' can get at a really well-intentioned person is by persuading him that he truly has no time at all to spare for a disinterested activity. Let us therefore now set ourselves a brief Analysis on Time Control:—

- (a) Do I realize that Time and Space belong only to physical life and are part of the great test of physical existence?
- (b) Do I realize that right control of Time means rightly expressed energy—which is the power of the soul?
- (c) Do I realize that INDECISION is the greatest thief both of time and energy? Do I exhaust myself thus?
- (d) Do I know that to be rushed is to be incompetent and that the ideal is to accomplish what is possible with unhurried concentration—living in the present.
- (e) Do I understand that right control of Time must allow for relaxation of body, mind and spirit?
- (f) Can I plan my day so that part of it is always reserved for an effort for the general good?

Let us not forget the saving grace of humour. A 'saving grace' means surely something spiritual or divine? When

we see what a kindly sense of humour can do for us and can save us from, it should certainly be given one of the first places among the spiritual qualities we seek to develop. We are told that a person who is truly in touch with the spiritual side of his nature is full of joy, a carefree balanced joy which gives him a clear view on things, and the power to relax and play. He sees the funny side of even his hardest efforts and avoids the fatal mistake of taking himself too seriously. Joy and humour are desperately needed by tired humanity to-day.

Lastly, nearly all immortal works by great men of the past owe their value to the fact that their creators had the ability to look ahead, and the courage to visualize and accept new and astonishing developments. All pioneers will need to share this attitude if they hope to spend their time on work which will have lasting results. It is difficult to see into the future but not impossible. If we had been told 50 years ago of all the wonders which science would produce during the first half of this century, we would have been angrily incredulous! We must realize that equally amazing discoveries and developments are bound to change life still more during the next 50 years. But what will they be? What will succeed the telephone, aeroplane, wireless and X-Ray? Where lies the trend of men's hopes and desires in the realm of the new? Surely it is true to say that man has come to the point where he realizes that he has been developing everything except himself, where he has come to understand almost everything except the mystery of his own potentialities and his own destiny. As a scientist man is marvellous; but as a human being living generously in a bountiful world he has proved to be rather a failure, as the lesson of the world war has shown. It is likely that this hard lesson will turn mankind at last to the realities, to goodness and truth and wisdom, whether it be in the name of religion or of common sense. It is likely that a new kind of religion will develop in which each man will discover and work out his own sermons for himself, as it

were, and it will be all the more sincere for that! These thoughts are offered for your consideration.

Many of you will remember that it has been promised that so soon as men have refined their sensibilities by sufficient spiritual effort and aspiration, they will become aware of Christ and of His Kingdom of Heaven in our midst, and thus make it possible to dwell consciously with Them. In this way will occur what is known as the 'Second Coming of Christ'. Now either this means nothing at all, or it means *EVERYTHING*! Those who make a study of these things maintain that the Second Coming is due during this century, and that we are now suffering the world-tribulation which must precede it. What a wonderful opportunity this is for reverent work on the part of those pioneers who wish to make their effort from the spiritual angle. However strange this prophecy may seem to them it is a part of the Christian faith and finds its reflection in other Faiths too. It would be tragic to be caught, like the foolish virgins, without the oil of preparation in our lamps.

Curiously enough it is Science which is helping us, all unknowing, in this preparation. Science has taught us the laws which govern telepathy, and the activities of many other types of radiation which have their counterpart in our own bodies. Although we blame Science (quite wrongly) for the horror of war, it is also being instrumental in making clear to us many hitherto unexplained spiritual truths. The pioneer who has a scientific turn of mind can do much valuable propaganda for right thinking, under the banner of science, by quietly helping to draw together religious, scientific and medical thought, towards mutual understanding.

We are training for New Age Citizenship because we believe there is to be a New Age, and that it is fast upon us—a New Age which will bring wonders and improvements undreamt of in health and living conditions, and in the knowledge and initiative of mankind. Let us anticipate

and plan for these coming developments, especially in the matter of the education of our children. Let us visualize our future homes arranged in new ways, where the work is shared by many together, and thus halved, and where scientific gadgets and arrangements halve it yet again. Let us plan for a life of much greater leisure, of much wider contacts and of fuller self-expression. Let us be wise enough to plan for all this in the future, whilst we are still restricted and tired by the aftermath of the war.

It may be that our circumstances and our particular talents permit us to do pioneering work of a spectacular kind, with something definite to show for it. It may be, on the other hand, that we do not appear to have the chance to do anything at all. Let us, therefore, keep a clear mind in regard to pioneer work and in regard to the practise of New Age Citizenship. *Thought comes before action. Thought gives us our Motive. Thought is creative.* Once thoughts are created they radiate from us and continue to make their influence felt in many directions, like the wireless waves of music. Let us keep watch, therefore, on the kind of thought we manufacture, let us guard our thought-factory and allow no thoughts to come into being and escape from us which will go against the pioneer work we wish to do. Our thinking must be positive, clear, constructive, joyful, hopeful and encouraging. If we can achieve this then our value is beyond pearls whatever else we may or may not do. Above all, our thinking in this way must be *natural*, —we must have made it an intrinsic part of ourselves. If it is artificial, forced, smug, dictatorial and monotonous, we will defeat our own ends. Furthermore, let us understand the great quality of relaxing, playing and resting from our labours and from our state of mind 'even as a little child', for unless we who are trying to meet the New Age are moving forward into a period of greater joy and serenity, we are going in the wrong direction.

## The Opportunity To-day

**W**E have completed our consideration of the way in which we can prepare ourselves physically and mentally to be a power for good in our own degree and in our own particular environment during the emergence of the coming Golden Age.

Upon finishing this study we may have determined that our chief interest lies in the domain of healing. Therefore it will be helpful if we now take a rapid survey of some of the latest developments in the healing art, in order that we can use and spread pioneer knowledge in this sphere.

Because of our hereditary attitude of separatism it has been the habit of the various classes of doctors and healers somewhat to look down upon each other and ignore respective merit. This habit must be superseded, of course, by co-operation, correlation and the growing understanding of the part that various types of healing play in their relation to one another. Since the end of last century there has been a great growth of what is known as the psychic side of healing, which includes faith healing, healing through hypnotism and 'mesmerism', healing through spiritualism (by healers 'on the other side'); and healing aided by clairvoyance or the power to see the electrical or etheric double, the aura and various degrees or strata of the subtler substances and life forces at work in the human being.

The 'psychic' healers as a body have been inclined to look with scorn on orthodox medicine and condemn it wholesale, ignoring the vast service the medical profession has performed for humanity for countless generations. The medical profession makes mistakes. So do psychic healers.

So, of course, does everyone in every job. The medical profession on their part have looked down on the psychic healers, condemning all 'unorthodox' forms of healing as dangerous quackery. The obvious need is for these two approaches to healing to approach one another, uphold each others' integrity and work together. Much of the orthodox doctors' work is guesswork. A good clairvoyant who can see right through his patient's body should be able to help enormously with diagnosis. But in order to do so he must learn from the medical profession, so that he can know what it is that he is seeing and convey it to the doctor in a practical manner. On his side the doctor should study that branch of the 'occult' sciences which deals with man's etheric double and his centres of force behind the endocrine glands; and also with the seven inter-penetrating states of living substance of which man is formed—physical, etheric, astral or emotional, concrete mental, abstract mental (or soul) and spiritual. Between them they should ascertain on which of these 'planes' the chief interest of their patient is focussed.

Does he 'live in his emotions'? Is he 'earth to earth'? Is he 'highly strung' (etherically or nervously focussed)? Is he a 'practical man' (concrete mental)? Is he an intellectual (abstract mind)? or does he suffer from 'divine discontent'? Is he an 'adrenal type' a 'thyroid type' or a 'pituitary type'—or a mixture of all of them, and in what degree? According to where and how his life forces are focussed so should be the method of healing adopted for him. This will be the science of the future. To-day we can only enumerate some of the new methods of healing, in order to indicate the possibilities ahead and suggest avenues of exploration.

The orthodox methods are well known. Some of the 'unorthodox' methods which were scorned by doctors a short while ago are now acknowledged and used by them to a certain extent. Amongst these are osteopathy, homeopathy and biochemistry. We have already advised regular

osteopathic treatment of the spine as a fundamental health practice, which should be looked upon in the same way as the half-yearly routine visit to the dentist for an overhaul. A personal understanding of the issues involved in and the results achieved by osteopathy would be an asset to everyone.

The orthodox form of medical treatment which has obtained until recently has been known as Allopathy, which means the curing of a disease action by inducing another action of a different kind— a treatment with opposites. Later Hahnemann introduced Homeopathy, which was a treatment of disease by drugs used in minute doses, which in a healthy person would have produced symptoms like those of the disease in question. It has been discovered that the more minute the dose the more potent the effect it has, if correctly used. This is because when a metal or substance has been so finely divided or diluted in water that it can hardly be traced any more by physical means, it has in fact left the solid physical realm and belongs in the etheric realm, so that it enters directly into the etheric body (or double) of the patient. Thus is it brought into contact with the source and originator of the conditions in the physical body, and the etheric centres behind the glands causing them to manufacture an antibody or some other subtle substance designed to cope with the difficulty. In this way the human being performs his own cure after having been tuned in, as it were, to the disease or substance in question.

Biochemistry (life-chemistry) is a further advance yet, and consists in the study and production of cell-salt combinations just as they are found in the living body, and on which metabolism depends. In this way the deficiencies which produce disease and which the patient may be incapable of remedying by himself, are overcome far more quickly than would be possible through taking nourishing food. Biochemistry is a wonderful science indeed, and includes knowledge of all the subtle chemical changes



brought about in the body through various states of mind.

A man who went still further with the study of the effects of the mind on health was Dr Edward Bach. By distilling the petals of flowers in sunshine he produced essences so subtle that their infinite atoms reacted, apparently, upon the very mind processes themselves. He prescribed not for disease symptoms but for states of mind, and achieved many remarkable cures. He left a group who are still carrying on his work.

In America Dr Ruth Drown has been experimenting for some years on the principle that the human body is a composite of many rates of vibration all of which are subservient to the total individual vibration of each person; and that every disease has its rate of vibration as well as every healthy organ in the body. She has developed instruments which diagnose on this principle and also cure. By the simple expedient of placing a drop of the patient's blood in her instruments she can either diagnose, cure, photograph, arrest bleeding or take the temperature whilst the patient is far away. She was the first woman to be awarded the Certificate of Merit by the New York Museum of Science and Industry in 1946.

In England we have a scientist who has developed a new type of diagnosis from a drop of blood. After crystallizing it under polarization, Countess Maryla Chrapowicki is able to study under the microscope the complete mental and physical make-up of her patient. She has produced a collection of photographic slides showing the many remarkable patterns which different emotional, mental and physical conditions produce in the blood drop. Metabolism is clearly revealed and therefore a correct Biochemic cure made possible.

Another well-known London pioneer was Archibald Cockren. He developed the transmutation of metals along the ancient alchemical lines so that he was able to treat his patients with such highly potentized doses that they

penetrated to the etheric double and allowed the healing and building cosmic rays their rightful access into the human body.

In France there is a very active Société de la Rades-thésie which studies the magnetic interplay of radiations in connection with water divining, healing, psychometry, and many other phenomena with a scientific basis. One of their prominent members, Monsieur Bovis, designer of the Bovis Biometre, has invented quite a series of instruments for various types of diagnosis, and the determination of alergics, etc.; all through the measurement of vibrations and rays emitted by persons and objects.

In England there is also the British Society of Dowisers carrying on the same type of work, and editing a most interesting Journal giving details of many experiments. One of their members, Dr Oscar Brunler claims that he has demonstrated with his instrument for the measurement of vibrations the fact that even a picture painted by a great master can continue for hundreds of years to emit or re-radiate his particular vibration, which bears a very high frequency.

We must also make mention of the Science of Iris Diagnosis which has been built up on the discovery that every pathological and psychological condition is clearly marked in the iris of the eye, a portion of which is allocated to every part of the body.

There is also the rapidly-increasing practice of Colour Therapy, or healing with coloured lights, and the use of colour psychologically. Most advanced practitioners are interested in this significant and beautiful science, on which a valuable series of books has been written by Roland Hunt, and published by the C. W. Daniel Company.

We have here indicated a wide field for exploration, study and experiment, for those readers who wish to devote themselves to the question of health and its attendant mysteries. The correct growing and preparing of food

will, of course, also have an important place in their researches. A good deal of interesting progressive work is going on in this sphere. I would recommend readers to begin by getting into touch with the recently formed Soil Association, whose headquarters are at 8F Hyde Park Mansions, London, N.W. 1, and they should also acquaint themselves with the activities of the National Health Trust, of England, which is a body with which most of the modern health centres now being inaugurated are to be affiliated.

Then there is the Anthroposophical Agricultural Foundation in Worcestershire, England, which is carrying on the teaching and experiments of the famous Rudolph Steiner. Here we are taking our studies into the realm of metaphysics, which we can consider as the bridge between man's physical and mental and moral wellbeing. Metaphysical or esoteric societies and groups are legion the world over. Nearly all of them are doing fine work serving a section of the community who at a particular stage would respond to no other teaching. Spurious examples exist of course, as they do in all walks of life, but the majority merit the respect and interest of all genuinely broad-minded seekers. The isolationism or partisanship from which some of them may suffer is after all the common complaint! Many of them are making great efforts at mutual understanding and co-operation.

One of the esoteric groups which most outstandingly teaches a broad and practical and co-operative attitude and gives out advanced spiritual teaching in respect of current affairs, is the Arcane School, of 11 West 42nd Street, New York City, and of 38 Broadwater Down, Tunbridge Wells, Kent, England. From the same addresses can be obtained the literature of the Men and Women of Goodwill, and pamphlets about the work of the Prayer Triangles, and the 'Return of the Christ'. We have already touched on this last subject, which must be an arresting challenge to all of us who consider ourselves Christians.

The Church herself has in recent years shown a wide understanding of the growing ideal of unity which is to be felt everywhere, and some remarkable *rapprochements* within ecclesiastical spheres have taken place. There is for instance the recently formed Church Council of Healing in England which surely indicates the beginning of a greater responsibility towards those Gifts of the Holy Ghost to which we have referred in these chapters.

Once having firmly established the spiritual basis of our outlook, taking as our criterion the greatest of all Commandments, 'Love Thy Neighbour as Thyself', and applying it in a world sense, we can next consider where our strength should be directed in world affairs. Our vision of a future World Government has indicated to us the possibilities, and although most of it deals with the far future, it does point out to us what to look for in the present trends.

The rapidly growing sections of public opinion all over the world which are not only embracing the ideal of a World Federation but are actively engaged in working for it is impressive. A large body of people drawn from all walks of life everywhere are linked in a series of Associations working for federation, which it seems logical to assume will be a necessary ingredient of an ultimate total world order. There has been a general affiliation of movements working for these ideals, which are now grouped under the title of THE WORLD MOVEMENT FOR WORLD FEDERAL GOVERNMENT.

A further list of activities and publications suggested for the attention of our pioneer readers will be found in the Bibliography at the end of this book. The author will be glad to receive information of similar progressive activities all over the world, for possible inclusion in future editions of this work, and would also be happy to link up with readers who are deeply interested in the ideas here put forward.

In considering our momentous subject—the likelihood

of the coming of a new world order—we will naturally wish to approach it with as broad a viewpoint as we possibly can. This needs courage and enterprise. It requires that we face certain situations which are not dealt with by our newspapers, but which do have great bearing on the question of future world brotherhood. We agree, of course, that the world is being made ever smaller by science, which is drawing peoples everywhere into closer and more rapid communication with one another. So much for outer conditions. But what about the people themselves and their inclinations? Are there any conditions which are changing them, which are loosening their more selfish racial and patriotic loyalties, and class and creed distinctions?

Every war brings in its train displaced persons and illegitimate children of mixed birth due to the movements of armies across foreign territory. But a *World* war increases these conditions beyond all former happenings. For good reasons the press avoids this subject, nevertheless a little thought will convince us that illegitimate war babies must run into unold thousands, and that these children of mixed blood will start life relatively free from hidebound national consciousness, family pride and orthodox religious narrowness. A generation is growing up amongst us who will take naturally to the ideals of the coming new age as they are put forward, and who could become the vanguard of future progress.

Then there are the displaced persons who number millions everywhere, and many of whom are still on the move. These people, uprooted from all they held dear, and who must now render their loyalty to the United Nations—a world authority—are still in a state of loneliness and loss. They have no chance as yet of realizing what they will gain in exchange for all that they have lost. Nevertheless, they also belong in the vanguard of the future World Citizens, and will be among the first able to embrace the quite new set of values which will later obtain.

Then there is yet another factor whose implications we must consider. I refer to blood transfusion. The 'life is in the blood', and so, the scientists are proving, is the whole personality, as well as the magnetic or 'wireless' link with that personality. By mixing the blood of so many thousands through transfusion, we are knitting people everywhere closer together in subtle magnetic ways of which we do not yet realize the significance. The results may demonstrate as increased telepathic and mutual understanding between people, and are surely bound to cut through a mass of hereditary mental adhesions and barriers of various kinds.

These, then, are some of the conditions which are drawing a suffering humanity into a deep and subconscious brotherhood, whose results should swing the public will inevitably into the balance for a unified world under a coherent central organization. It will not, however, be a public composed of 'sheep' hidebound by traditional thought-habits as hitherto, and fodder for the totalitarian ideal. Rather will it be a public of inherently free individuals who can keep an *individual* purpose, learnt in the fields of intense suffering and experience. Such a public are likely to accept and wield responsibility in respect of their own government and their own religion and education. In them lies our real hope for the future, and to them therefore is this book dedicated.

# Progressive Groups and Literature

## GOVERNMENT

- 'World Movement For World Federal Government',  
10 Rue Diday, Geneva.
- 'Crusade For World Government', 54 Baker Street,  
London, W.1. Sec.: Henry Usborne, M.P.
- 'World Republic', 35e Wacker Drive, Chicago, Ill.,  
U.S.A.
- 'United Nations Association', 11 Maiden Lane, London,  
E.C. Publications: *United Nations News, Information  
Notes*, etc.
- 'National Peace Council', 144 Southampton Row,  
London, S.W.1. Publishes *One World* and various  
pamphlets.
- 'Federal Union', 20 Buckingham Street, London, W.C.2.

## METAPHYSICS

- 'World Council of Churches', 39 Doughty St., London,  
W.C.1.
- 'The Men of Goodwill', 38 Broadwater Down, Tunbridge  
Wells, Kent, England.
- 'The Big Ben Council', Parliament Mansions, Abbey  
Orchard St., London, S.W.1.
- 'The Theosophical Society in England', 50 Gloucester  
Place, London, W.1.
- 'The Arcane School', 11 West 42nd Street, New York  
City, U.S.A.

'World Congress of Faiths', Parliament Mansions, Abbey Orchard St., London, S.W.1.

'Marylebone Spiritualist Association Ltd', 42 Russell Square, London, W.C.1.

#### SCIENCE AND WELFARE

'The Soil Association', New Bells Farm, Haughley, Suffolk, England. President: Lord Teviot.

'The Men Of The Trees', The Gate, Abbotsbury, Dorset, England.

'Producer Consumer Whole Food Society', Goosegreen Farm, Bridgwater, Somerset, England.

*Community Broadsheet* (1s.), Chancton, Dartnell Park, West Byfleet, Surrey, England.

'International Help for Children', 43 Parliament Street, London, S.W.1.

Animal Defence and Anti-Vivisection Society, 15 St James's Place, St James St., London, S.W.1.

'Vegetarian Society', 9 Adam Street, London, W.C.2.

'British Society of Dowsers', York House, Portugal St., London, W.C.2.





